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North Carolina Disciples of Christ

A History of Their Rise and Progress, and of Their Contribution to Their General Brotherhood

By

CHARLES CROSSFIELD WARE

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DEDICATED

By the grace of Him who "came not to be ministered unto but to minister"

TO

THE MINISTRY OF THE NORTH CAROLINA DISCIPLES OF CHRIST.

THE MINISTERS OF YESTERDAY—WHO OPENED THE TRAIL.
THE MINISTERS OF TODAY—WHO TRAVEL THE ROAD IN FELLOW-SERVICE.
THE MINISTERS OF TOMORROW—WHO MAY MOVE SWIFTLY UP THE
HIGHWAY TO THE DESTINATION OF ALL PILGRIMS OF GOD—
THE BOULEVARDS OF THE ETERNAL CITY.

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FOREWORD

The Disciples of Christ in North Carolina held their Eightieth Annual Convention at Dunn, North Carolina, November 10-12, 1924. The President, W. C. Manning, was authorized by that Convention to appoint an Historical Commission. The duty of the Commission was to effect the writing and publication of a "History of the Disciples of Christ in North Carolina." It was understood that the "History" was to come from the press "by or before," November, 1927, at which time there was to be observed the Golden Jubilee of the State Missionary service of Disciples of Christ in North Carolina. Accordingly this Commission was appointed. It was composed as follows: C. C. Ware, Chairman, C. W. Howard, J. R. Tingle, Asa J. Manning, W. T. Mattox, Mrs. C. A. D. Grainger, and Mrs. McD. Holliday. This Commission met in Greenville, North Carolina, February 23, 1926, and requested the undersigned to write and publish the History.

It is a fact worthy of remembrance that some twenty-five years ago, J. J. Harper planned to write such a "History." He was prevented from doing so by the exacting service in the Presidency of Atlantic Christian College, to which responsible position he had been called in 1904. In view of his life's service (1841-1908), in the making of the Disciples in North Carolina, and of his vital contacts with a large proportion of the Disciple leaders in North Carolina, it is regrettable that he could not write his History. The materials which he gathered and preserved were available to us. We wish first to acknowledge the help we have received from that source.

We have received many helps in the assembling of material for this book, especially in the items comprised in the "Archives of Disciples of Christ, in North Carolina." Obviously, we have not the space to recognize all of these helps specifically. We are grateful to all of these friends for the essential assistance they have so graciously given. We are constrained to mention the special favors of B. A. Abbott of St. Louis, Missouri, W. G. Johnston of Benton, Illinois, Bruce Cotten of Baltimore, Mary-

land, and Judge Thomas M. Pittman, of Henderson, North Carolina, each of whom enlarged our bibliography by giving us access to rare books and bound periodicals. We acknowledge the help received from the libraries of educational institutions. We are constrained to mention the Carolina Collections in the Library of the University of North Carolina, since we had such extensive aid from that source. We are indebted to Dr. Paul N. Garber of Duke University, Durham, North Carolina, and to Mrs. W. T. Mattox of Wilson, North Carolina, for suggestions in revision of the text.

Our research has not ended. Indeed to us there seems to be no conceivable end to research in this field. We imagine that if we should devote to such research the remainder of our life, however long that remainder might be, there should yet confront us a vast unfinished task. Time is fleeting and each may serve only by the light which is given. We release this story, therefore, with the cherished hope that it may inspire the reader, as it has served the author, with an enlarged vision of the mission, the accomplishments, the personnel, and the potentialities of the Disciples of Christ in North Carolina.

CHARLES CROSSFIELD WARE.

Wilson, North Carolina, June 15, 1927.

INTRODUCTION

This book is dependable. That is what the reader deserves to know first. The data on which it is based has been most painstakingly gathered. For five years Mr. Ware has worked without ceasing in the collection of the material of this book. He has gone in and out among the people of his state constantly searching for lost or forgotten material on which to base this narrative. His success in finding old manuscripts, copies of old papers, books, photographs, articles, memoirs and the like has at times seemed almost uncanny. But out of it all his untiring energy has produced a work that is thoroughly dependable. No one need fear to use the facts set forth in this volume. The care with which they have been gathered, and the moral integrity and historical insight possessed by the author guarantee their validity. This is of first importance in any work of this nature. The use of statistics is a very precise science. When facts, upon which issues depend, are quoted or stated, it is morally obligatory upon the author to know beyond question the truth of his statements. If it is impossible thoroughly to possess this knowledge, then the author must, if he be morally compunctious, confess his uncertainty. This is the method pursued by the author of this book. Therefore we repeat our first statement. The work is thoroughly dependable.

It has been the privilege of the writer to know intimately the work of Mr. Ware for the past five years in the gathering of this material. And concerning the work and the use made of the material it should be further stated that the facts and figures are not only accurately drawn but also the most impartial and uncolored use has been made of them. The author did not set out to prove a case but to find the facts and draw accurate conclusions from them. This he has done with complete efficiency.

The assembling of the material here presented is a distinct contribution to the literature of the Disciples. For, while the book deals primarily with the origin and development of the

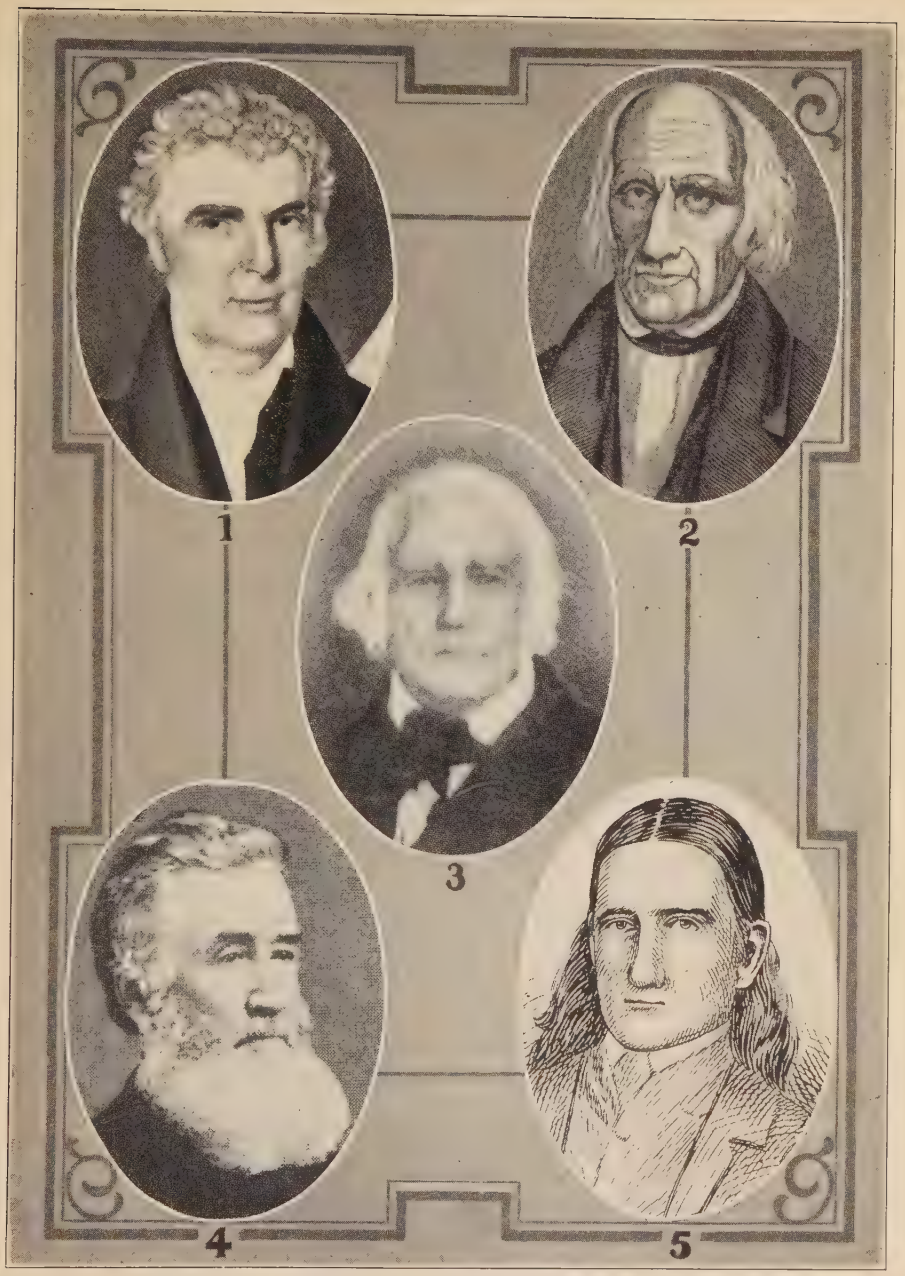
Disciples in North Carolina, it nevertheless has a much wider interest common to the entire Brotherhood.

If the other states which have a valuable historic past would appoint a commission similar to that of the North Carolina brethren and gather all available material as accurately and as carefully as this has been done, it would then be possible to assemble in a two or three volume set a thoroughly dependable history of the Disciples of Christ. This would be a colossal undertaking, but one entirely possible of achievement. Thus there would be preserved for the centuries to come an accurate history of this great Church which in a few more years it will be impossible ever to compile without a joint effort such as this.

The author of this volume has done his work all the while with the knowledge that the work would never have a wide popular appeal. And yet, the Disciples are not entirely lacking in a sense of history. Because of this it will be increasingly true as we get further and further away from the sources of our beginnings, that there will be many who will turn with gratitude to this most unselfish contribution in the preservation of our historical heritage.

The labor which this book represents is purely a labor of love. It is in no sense a part of the author's work as Secretary to the North Carolina Missionary Society, nor has it been presented with any hope of material gain. I have never seen a more perfect example of Christian labor for pure love of the work.

It will be interesting to the general reader to know that Mr. Ware is himself a product of the finest Disciple background. Born at Rowland, Kentucky, of Disciple parentage, educated at the College of the Bible, Lexington, Kentucky, Charles Crossfield Ware went out into the active work of the ministry in 1907. During the intervening years there has not been an idle moment. From 1907 to 1915 he was engaged in pastoral work in Mississippi, Texas, Louisiana and the Carolinas. In his four years' pastorate in South Carolina he also acted two years as State Secretary for that state. The past twelve years have been given to the work of the Disciples in North Carolina. His work as State Secretary in this state is so well known and the development of the entire church program under his leadership has been so conspicuous as to bring it to the attention of the entire



Pioneers From North Carolina

1. Barton Warren Stone. 2. David Purviance. 3. Jacob Creath, Sr. 4. Jacob Creath, Jr. 5. Joseph Thomas, the "White Pilgrim."

Historic Scenes

First Column, from the top downward: Site of Dr. David Caldwell's School, three miles northwest of Court House, Greensboro, which Barton W. Stone attended, 1790-1793; Site of Old Fort Barnwell Chapel, where the Neuse Association met October 19-21, 1833, and which excluded from their fellowship, William Clark, John P. Dunn, and Abraham Congleton; Monument marking site of the first Alamance Church where Barton W. Stone was converted; Typical old pulpit in the Corinth Church, near Farmville.

Second Column, from the top downward: Site of the union Meeting House on the Public Square, of Hookerton where the merger was effected with the Free Will Baptists, May 2, 1845; Grove in the yard of Wheat Swamp Church where the Woman's Missionary Service was organized into a State group October 5, 1876; Site and part of the old building of Little Sister Church where was held the first group meeting of North Carolina Disciples, Feb. 2, 3, 1831; Old home of Dr. James Hall, teacher of David Purviance, and site of school which Purviance attended.

Brotherhood and to make any detailed mention of it here unnecessary.

In his own words the purpose of this book is: "To tell the story of the Disciples in North Carolina; to make clear whatever challenge there may be in that story for their future growth and mission as a brotherhood."

The history of the Disciples, not only in North Carolina, but in the world is a very revealing study. In this history are to be found both the reasons for our relative failures and the reasons for our partial successes. There is no need to set forth here these historic sources of failures. We are rather interested in the discovery of the dynamics of the past.

One lesson that is clearly drawn from our past is that loyalty to our slogan, "Back to Christ," does in no sense conflict with the most forward looking program of work. The moulders of thought among the Disciples have been forward looking men, men who have had their faces toward the morning, men who have been constantly looking for the dawn of a better day.

So long as a church moves outward and upward it marches with all the forward looking of the earth. When the step becomes hesitant, pauses, turns back, the companions of the way become the outgrown, the inefficient, the disgruntled, and the short-sighted. When you turn your face to the rear and start backward to some Golden Age you meet every forward looking man of the centuries coming this way. The progress the Disciples have made has been due to the fact that their men of God have had confidence in the leadership of the Spirit when they were brought to the necessity of using new and untried ways.

It is by such studies as these that we have revealed to us the roads along which we must travel toward the apprehension of our Lord.

First among these is Christian Education. So far as I know Christianity is the only religion that makes a direct appeal to intelligence. "I am the Light of the World." "They know not what they do." It is more than chance that these two great statements come so close together in point of time of their utterance.

The "Restoration Movement" was born out of consecrated intelligence and in a peculiar way made its appeal to consistent thinking. The mystical elements of the faith were not over-

looked. But our fathers in the faith insisted upon worshiping God with the head as well as the heart. The Disciples were pioneers in religious education.

Whenever the church has followed this norm, it has prospered. Our Christian colleges have been the foci of our expansion. The need grows keener with every passing year for Schools of Religion that will adequately interpret the spirit and ideals of this great church, challenge the mind and heart with the unrealized idealism of the Christ, and so exalt the ministry as to make it the most winsome field of endeavor for all those who enter the college halls.

But of equal or even greater importance than the colleges and universities is the need for Christian Education in the kindergarten, grammar and high school grades. One may not like the parochial school idea, but this much must be said for it; it takes youth at its most plastic period and moulds it into whatever the church desires.

Somehow, the Protestant church must make its message as real to the lives of its children and adolescents as the Catholics do. It is not enough to have Christian colleges for those who have grown to young manhood and womanhood without the nurturing influence of our faith. There must be, for the sake of perpetuity, some extension of our religion into the life and thought of the children. This may be done in part by scientifically administered religious instruction in the church. It will not be adequately done until there is some extension into the week-day instruction in the schools.

Second among these factors of progress is Christian Journalism. One has but to read such works as Garrison's *Reformation of the Nineteenth Century* to see the dynamic influence of the Religious Press. If we had our *American Christian Review,* we also had our *Christian Standard* with Editor Isaac Errett pleading constantly for unity, and co-operation, and Christian progress. It is significant that every forward move in North Carolina has been contemporaneous with a healthy Christian Journalism. To a greater degree than we realize at present there must be a united support of the Religious Press. Papers like *The North Carolina Christian* are without exception wholly creative.

Again, if we go forward, it will be along the line of Christian Stewardship. Churches that have had a ministry with a conscience concerning this great Christian doctrine, today have an interesting, helpful, co-operative program. One reads with great regret the story of the miserliness of our people in the years that are gone. How our great leaders begged for money to plant new churches and evangelize the whole state! How their hearts were made heavy by the apparent inability of the church to grasp this doctrine of Stewardship! We have been wonderfully "sound" in the faith for an hundred years. But the reason we rank as we do in North Carolina and elsewhere today is that we have not had a conscience on giving. When the Disciples learn how to give and co-operate, they will take the field before them. The gains we have made have come chiefly through such men as C. C. Ware who have been brave and persistent in the proclamation of this doctrine of Christian Stewardship.

Finally, if we go forward, it will be along the line of missions and benevolences.

State missions? Yes. The most imperative task and the most fruitful ministry for the Disciples today is to be found in intensive state evangelism. Money spent in evangelizing and building churches, especially in the rapidly developing centers of population of the state, will pay quicker and larger dividends than anywhere else in the Kingdom. State missions is the overshadowing need, the most potential investment for this generation.

There must be no diminishing of national and international missions and benevolences. The history of the church teaches quite clearly that we have had money for colleges and state boards of missions only in proportion to the wider outlook and broader sympathy manifested in participation in Brotherhood enterprises. Let no one hope to build a strong local program by cutting down on the budget for others.

This brings us to our last word. All this will become a reality when this church which has been so formally correct shall become equally as Spiritually efficient. Not one jot or tittle would be removed from that credo of the fathers. But we of today have the colossal task of recapturing the Spiritual Dynamic of Thomas Campbell and Walter Scott and Isaac Errett, and others of the pioneers.

To do this, we need just such works as this volume, from which we may become acquainted with the towering intellects, the co-operative attitudes and the Spiritual Powers of those who gave themselves to this Reformation. We are the offspring of great sires. We have an heritage beyond compare. Be ours the task to move forward to the realization of the Kingdom for which they dreamed and in the furtherance of which they gave their lives!

S. Lee Sadler.

Richmond, Virginia.

THE DISCIPLES OF CHRIST

By Joseph Henry Foy

1. They aim to restore the doctrine and practice of the Apostolic Church.

2. They repudiate altogether every form of creed, ecclesiastical order or name apart from the New Testament.

3. They are striving to bring about and maintain a union of believers, and to develop the Church of God in its life, its power and work on the earth, as designed by God, without human or extra-scriptural devices.

4. They do not object to statements of belief, but do not concede to these any authority over the conscience, or any right to prescribe terms of fellowship. They acknowledge no spiritual Lord but Christ, and no unalterable standard but his Word. Among the best and most widely circulated of these statements are *Our Position,* by the late Isaac Errett, and *What is the Christian Church?* by J. S. Lamar.

The following is a brief attempt at a statement of the faith of the Disciples of Christ:

1. They believe that the Holy Scriptures are divinely inspired, and are a sufficient rule of faith and practice.

2. They believe that Jesus was God manifest in the flesh; that he died for our sins, according to the Scriptures; that he rose from the dead; that he ascended on high, where he ever lives to make intercession for his people.

3. They believe that it is the mission of the Holy Spirit to convict the world of sin, of righteousness and judgment, and to dwell in the hearts of believers, as their Comforter.

4. They believe that the Gospel is the power of God unto salvation to every one that believeth.

5. They believe that through faith, repentance and baptism men appropriate to themselves the salvation wrought out by Christ. These constitute the human side of the "redemptive scheme," and mark the sinner's acceptance of the "finished work" of Christ.

6. They believe that it is their privilege and duty to observe the Lord's Supper on the first day of the week, and thus show the Lord's death till he come.

7. They believe that the ungodly will be banished forever from the presence of the Lord, but that the righteous will enjoy glory, honor and immortal life.

The Practice of the Disciples of Christ

1. In admitting believing and penitent persons to baptism and church membership, the only article of faith presented for their public confession and acceptance is this: "That Jesus is the Christ, the Son of God." This is thoroughly understood among the Disciples to include not only a renunciation of whatever is wrong in the past life of the confessor, but also an unreserved commitment of the confessor into the hands of God to be built up anew after the glorious model left us in the character of Jesus Christ.

2. In harmony with the custom of the Primitive Church, they uniformly practice immersion as the only scriptural action of baptism.

3. They observe the Lord's Supper, in connection with other acts of worship, on every first day of the week, and regard this solemn feast as open to the enjoyment of all believers in Christ.

4. Respecting church government, they conform to the Congregational polity, and the "ministry" is composed of bishops (or elders), deacons and evangelists.

5. Their conventions, assemblies, State meetings, etc., are not legislative but deliberative bodies, and are held solely for cooperative work.

6. The Disciples began their movement with an earnest plea for Christian union, and they have continued to urge that plea to the present time. They continue, therefore, to cordially invite all Christians to unite with them on the pure word of God.

PART I

NORTH CAROLINA, MOTHER OF PIONEERS

PART I—NORTH CAROLINA, MOTHER OF PIONEERS

Chapter I

BARTON WARREN STONE

North Carolina began as an Anglo-Saxon province. Her blood from that of Virginia Dare, first child of English parents born on the American continent, to that of her two millions of white people of today, has been consistently almost wholly Anglo-Saxon and Protestant. She is "the most American of the Sisterhood of States." The English have been a great colonizing people for over three centuries. This colonizing of England in America was more successful than that of the Continental nations. It is true the madness of a British King brought on the debacle of American revolution. Even so, England's work at planting a new nation had been well done in the flowing of much of her best blood, and highest ideals in religion, government, and social order, across the three thousand miles of ocean.

Carolina offered her lure of fertile soil, agreeable climate, and tranquil life. Therefore it was soon possessed by settlers from their first permanent establishments on the James and by the English direct from the mother country. It is but natural that the same migratory desire which brought these home-seekers to the South should possess their vigorous posterity when like opportunities loomed to the west beyond the Alleghanies something more than a century later. We see this spirit personified in Colonel Daniel Boone, world-famed scout of the Yadkin Valley, and his admirer, Judge Richard Henderson of Granville County. They dreamed of a Transylvania dominion at the end of the Wilderness Road. Thus the inscription of the marker beside the highway between Richmond and Winchester, at the southern bank of the Kentucky River gives a clear index in its statement: "End of Boone Trail from North Carolina to Kentucky, 1775."

Kentucky is the first Trans-Alleghany area of Anglo-Saxon conquest of the aboriginal American, and his primeval estate. Throughout the last quarter of the eighteenth and the first quar-

ter of the nineteenth centuries, the whites were pouring into the Central Mississippi Valley. These, of course, came mainly from seaboard states to the East. The adventurous home-builders from North Carolina, by this time a populous mother state, played a leading part.

Today that communion known as Disciples of Christ, in five States of the Central Mississippi Valley numbers three-quarters of a million. This is about half their total membership in America. We have seen that a significant cross section of the ancestry of the people of this region is to be traced to North Carolina in nativity and culture. In truth the "Old North State" made a distinct contribution potentially in giving to the West five outstanding pioneers of the "Restoration Movement." These were Barton Warren Stone, David Purviance, Jacob Creath, Sr., Jacob Creath, Jr., and Joseph Thomas, the "White Pilgrim."

Barton Warren Stone was a product of North Carolina in the sense that it was here that he received all of his higher academic training; here he was converted to Christ; and here he was inspired, trained, and ordained for the ministry.[1] Born at Port Tobacco, Maryland, December 24, 1772, he came with a widowed mother, as a lad of seven, to locate in Virginia, near Danville, a mile or two from the North Carolina line. Here on March 15, 1781, he heard the roar of the cannon in the battle of Guilford Courthouse thirty miles away, while with two brothers he held his mother's farm horses secure from British raiders in the deep forest. Vice flourished in the atmosphere of war. However Stone escaped these demoralizing influences. On the other hand he was filled with a hatred of tyranny and an intense spirit of liberty which found a momentous issue in his career. The elementary schools, which he attended, had the very poor service and equipment common to that day. There they read the Bible, until they became so familiar with it they wished variety. The services of the various religious denominations were very confusing to young Stone because of their partisan bitterness and crude practices. For this reason he made no profession of religion and drifted into worldly company.

Shortly after he was seventeen years of age, having received a modest inheritance from his father, he decided to study law. The best school in that region was conducted by Dr. David Caldwell. This, in accord with the primitive status of education in

America was taught in a two-story log house with a chimney in the center, which also served as the residence of the master. This home of Dr. Caldwell stood three miles northwest of the present Courthouse in Greensboro,[2] and about a quarter-mile north from the present northern Guilford College road. Nothing is left to mark the site but some vestiges of brick from the foundations and two springs, one issuing from the charred stump of a big white oak, the other some fifty yards away, from the roots of a living beech tree. The location is on the brow of a low ridge. On the eastern side there is a small outflowing stream fed by the springs. It is now an open field skirted with brush, a pasture for horses. No monument marks this historic site, where the then leading educator of Carolina trained fifty ministers of the Gospel, five Governors of states and other eminent men in the professions.

Here Stone matriculated February 1, 1790, beginning with a course in the Latin Grammar. He had come with the deep determination of acquiring an education. He concentrated upon his study with marked success. The atmosphere of the institution was religious. At this Academy James McGready, a rising evangelist who was beginning to acquire fame as a "son of thunder," found a congenial field. A wave of evangelism swept the student body. This greatly disturbed Stone. He would deliberately have avoided this. He planned to leave and enter Hampden-Sidney College in Virginia. He set the day for leaving but was prevented by a storm. His roommate, Benjamin McReynolds was "a pious young Virginian," who induced Stone to go and hear McGready. There was no elegance about McGready's appearance and delivery, but there was a fiery earnestness which went straight to the heart of Stone. This awakened the soul of Stone, and he began to find himself. In February, 1791, he went some distance with a group of the students to hear President J. B. Smith of Hampden-Sidney preach. He also heard McGready again. This time McGready thoroughly aroused him with the most effective evangelistic appeal Stone had ever heard. For several weeks he meditated and agonized. His mother on Dan River sent for him. She was deeply affected by the relation of his experience. She at once joined the Methodist church and lived consistently in that faith.

When Stone came back to the school in the spring of 1791, he

went one Sunday night to hear William Hodge preach at Alamance Church. This old church was founded by Henry Pattillo in 1762. It stood six miles southeast of the present Greensboro. A monument now marks its site, commemorating the spot where the Presbyterians first organized the Synod of North Carolina in 1813. McGready was called the "son of thunder," but Hodge was called the "son of consolation." True to form, Hodge preached that night on the text "God is Love." It was the final urge of the Spirit for Stone. His decision was now mature. He openly professed faith in Christ. Calvinistic speculation as to his conversion no longer beset his way. A gospel message had reached him. Henceforth a spiritual glow was thrown over all his school work. He was happy. He had found the pearl of great price.

He won the confidence of his instructor, for when his money was exhausted, Dr. Caldwell encouraged him with a liberal credit, and thus he finished the course in 1793. He wanted to preach, but lingering in the shadows of Calvinism he was not sure that he was called. This desire to preach had most probably been inspired by the doctor's wife, Mrs. Rachel Craighead Caldwell,[3] one of the most remarkable women of her day. The saying was current that the Doctor made the scholars, but she made the preachers. This is a striking testimony to the creative power of personal contact, which was free to be fully exerted in those primitive schools. The clear-headed teacher at once encouraged him, assuring him there was no need of a miracle; that with his training, if he had the ambition, and perseverance, and concurrence of his fathers in the faith, he could make the ministry his life calling. So to push him forward the Doctor gave him a text upon which he was to write a discourse for the next presbytery.

David Caldwell was an outstanding leader in North Carolina. He was a Revolutionary patriot.[4] Cornwallis had put a price of a thousand dollars on his head. This was in 1781. Ten years before Caldwell had been at the Alamance Battle and did all that was possible to reconcile the fiery Governor Tyron and the rising commons of the central counties thirsting for justice and protection and independence. He was a physician, having prepared by reading and association for this extra service to humanity. No regular physician was to be found within twenty

miles. He was a Pennsylvanian and a graduate of Princeton. He had located as minister in 1768 for the two churches, Buffalo and Alamance. They paid him altogether but two hundred dollars per year. As his family increased he had to supplement this salary by teaching and farming. It was said that in 1776 he wrote into the State Constitution the separation of Church and State. When the University of North Carolina was founded he was offered the Presidency, but declined, due to his advanced age. His biographer, Eli W. Caruthers, said of him:[5]

> There was perhaps no one quality, mental or moral, which made him conspicuous above everybody else, and no one branch of learning or of business in which he excelled all other men—unlss it was the business of teaching, in which, it is believed, he had few equals, and no superiors; but his excellence and consequently his usefulness consisted in a combination of qualities, physical, intellectual, and moral, which rendered him one of the most useful men of the age and country in which he lived. When in his prime his stature was above the medium size, being a little over six feet; his attitude erect and firm; and his frame muscular and vigorous. His constitution was not only sound and his health uninterrupted, but his habit of business and of study kept all his powers of body and mind in constant and healthful exercise. * * * There was that about him which commanded the respect, not only of his scholars, but of all who were well acquainted with him; and the more intimate the acquaintance the more sincere was the respect which it inspired. Whether he had a mind which, under more favorable circumstances, would have made improvements in science or philosophy, and extended the boundaries of human knowledge, cannot now be known; for his time was too much occupied in communicating what he had acquired; but those who knew him well and were good judges, say that he had a capacity for almost everything; for he could learn with great facility everything he attempted; and what he once learned he never lost. His thirst for knowledge was great; and to acquire it he spared neither toil nor expense. He was generous almost to a fault; for while his price for tuition was low, $10 or $12 per annum, he often made no charge, especially for young men who were preparing for the ministry; and generally they who came either to beg or borrow were not sent empty away. It is said that he was never known to be in a passion, to show a revengeful spirit, or to lose his self-possession; but the most striking trait in his character, perhaps, was that of overcoming evil with good; and so much was this a habit with him as to give rise and currency to the remark that no man ever did Dr. Caldwell an injury without receiving some expression of kindness in return. Such a man could not live in vain; and he, being dead, yet speaketh.

As a candidate for the ministry, Stone studied divinity under William Hodge, his father in the faith, then the minister at

Hawfields. This is an historic old church three miles southwest of the present town of Mebane, North Carolina. Paired with him in this study was Samuel Holmes, who later became President of the University of North Carolina. Their first textbook, *Witsius on the Trinity,* was a mental impossibility with its maze of mysticism and contradiction. They changed however to Watts and found satisfaction. Their examination was conducted by Henry Pattillo of Granville County who also accepted the views of Watts. Old Father Pattillo was a liberal among the Presbyterians. He had actually practiced open communion, and had of course been censured for it.[6] He acknowledged that there were Christians in other communions. One may even see in his sermons a longing for Christian union. It is interesting to reflect on the liberalizing influence which this old fatherly Scotchman must certainly have thrown about Stone, the impressionable young candidate for the ministry. Pattillo professed to be a moderate Calvinist. He preached that love was of more consequence than orthodoxy. As an examining presbyter, he was tactful. Three years later, 1796, when granting Stone his license to preach he did not demand express allegiance to the Presbyterian creed but he presented an open Bible and consecrated the young preacher in the words of the Great Commission.

Stone was to have been licensed in 1795. However, he had become financially depressed, because he had only fifteen dollars, and no means of livelihood. His mind was also not at ease in reconciling some of the doctrines his communion had taught him with that of the relevant, clear teaching of the Scriptures, as he saw it. Evading for the time this cross-current, he went to Washington, Georgia, where two of his brothers lived, and there taught school. Through their influence he was made professor of languages in the Methodist Academy conducted by Hope Hull. Mr. Springer was the resident Presbyterian preacher. With Springer Stone became intimate, and his mind turned again to the ministry because of their association. Having taught at Washington for about fifteen months and having saved his money, he could now pay all of his debts. So he decided to return to the Orange Presbytery in North Carolina and obtain his license.

After this recognition by the Presbytery Stone began as a voluntary missionary; that is, a travelling preacher with restricted pay, in destitute fields. His fellow-traveller was Robert Foster. They came to evangelize "the lower parts of the State." Among the North Carolina Presbyterians, this meant Duplin and New Hanover Counties. The Grove church near Kenansville is the oldest Presbyterian church in the state. Before their first service Robert Foster decided that he was unqualified to preach, so permanently withdrew from the ministry. This greatly discouraged Stone, since he regarded Foster as his superior. Stone in despair desired to lose his identity among strangers. He planned to go to Florida, and in the absence of Foster started off alone on a Saturday morning. However, he stopped to attend service in the neighborhood the following Lord's Day. Here the intuition of a good "mother in Israel" changed the course of his life. She suspected his purpose, pronounced him a Jonah, and warned him of such betrayal of conscience. She suggested that the great West was a fruitful field for young adventurers, and there he ought to be happy in the service of his Lord. This suggestion was taken. There was a turning of a great tide in this simple, yet devout saying of this eastern North Carolina woman, May 1, 1796.

Stone retraced his route with more determined step. From that time, as ever subsequently, it was westward. Captain Sanders, a North Carolina friend, had settled in Wythe County, Virginia. He detained Stone in that county for the purpose of preaching in June and July, 1796. Stone left Knoxville, Tennessee, August 14 for the western frontier. Near Nashville he found his fellow-students from Carolina, William McGee, and John Anderson. He and Anderson agreed to travel together and preach in that sparsely settled community then called Cumberland. After a few months they went to central Kentucky. Stone located with Cane Ridge and Concord Churches in Bourbon County; Anderson with Ashridge church near Lexington. Shortly Anderson was recalled on important business to North Carolina and he never returned to Kentucky. The Transylvania Presbytery with which Stone had aligned sent him in the fall of 1797 on a money-raising errand to Charleston, South Carolina. It was to help start Transylvania University. It was a long hazardous journey with but few comrades; even soli-

tary in large part, exposed to the savages in Kentucky, and gangs of robbers in the Carolina swamps. In Charleston he joyfully met again his old associate, Samuel Holmes; this time in affluent surroundings. After a good visit, Holmes accompanied Stone northward, where later Holmes served as President of the University of North Carolina.

In 1798 Stone was called to the pastorate of the Cane Ridge and Concord Churches through the Transylvania Presbytery. Soon he was ordained, and a rift with the Presbyterians was seen in his qualified acceptance of their confession of faith. He said that he accepted it only so far as he saw its consistency with the Word of God. He found kindred spirits in David Purviance, Richard McNemar, John Dunlavy, Matthew Houston, John Thompson, and Robert Marshall. These all revolted at the Calvinistic elements of the Presbyterian creed. They advocated having no creed but the Bible, assumed the name Christian, and preached Christian Union. For this they were excluded from the Presbyterian Communion. On June 28, 1804, they became a free and distinct movement. Of course such a reformatory work was subjected in the beginning to a continuous fiery trial. In 1805, three of the preachers, McNemar, Dunlavy, and Houston, became proselytes of the Shakers. Shortly Thompson and Marshall returned to the Presbyterians. This left Stone and Purviance standing together, and alone, in the leadership of the infant cause.

Notes

[1]Autobiography, B. W. Stone, in "Cane Ridge Meeting House," pages 113-200. [2]"Publications of the Guilford County Literary and Historical Association," Vol. I. page 28, paper of John C. Wharton. [3]"Life of David Caldwell," by E. W. Caruthers, page 26. [4]Footes "Sketches of North Carolina," pages 231-243. [5]"Life of David Caldwell," pages 270-272. [6]"Sermons" by Henry Pattillo, as stated in his first sermon, "On the Divisions Among Christians."

Old Alamance Church

This church is about six miles southeast of Greensboro. Barton W. Stone made his first profession of Christian faith in this building on a Sunday night in the Spring of 1791.

Historic Homes

First Column, from the top downward: "Tavern home," General William Clark, Greenville; Home of Benjamin Streeter; Harper Home [illegible] near Mill Creek; Home of Dr. Beverly Jones, near Bethania.

Second Column, from the top downward: Early Home of J. A. Tranum, in Pfafftown, where Dr. Chester Ballard preached, Home of John P. Dunn, near the present Grainger's Station; Home of Thomas J. Latham, in Pantego; Home of Dr. Frank W. Dixon, near Snow Hill.

Chapter II

DAVID PURVIANCE

A distinct contribution, whose magnitude historians have but slightly recognized, was made by North Carolina to Stone's primary movement for reformation, in David Purviance, farmer, statesman, and preacher. He was born in Iredell County, North Carolina, on the south fork of Yadkin River, some eight or ten miles from Statesville, on November 14, 1766.[1] His parents were John and Jane Wasson Purviance, natives of Pennsylvania.[2] They were married on August 2, 1764, in Pennsylvania, and had moved to the Yadkin community about two years before David was born. John Purviance, the father, volunteered in the American Revolution, and served from the beginning, first as lieutenant; finally as colonel. In civil life he was Justice of the Peace. These parents had three sons and eight daughters all of whom lived and became heads of families.

The Purviances were members of an old Presbyterian family, and were numbered with the charter members of Bethany church in Iredell county when it started in 1775.[3] The present building of this old church stands on the hard-surfaced highway leading from Statesville to Elkin. It is six miles northeast of Statesville. Dunlap, the rural post office, is within less than a mile. The ancient graveyard is at the north side of the church. There Dr. James Hall, the teacher of David Purviance is buried.

When David Purviance was a child the country was so new that schools were inevitably poor. Teachers for the most part were ignorant and tyrannical. However, David started early and his progress was satisfactory to his ambitious parents, who also took care to see that his religious instruction was thorough. He memorized, when very young, all the Larger and Shorter Catechisms, and knew likewise the Presbyterian discipline then in force, acquiring a special regard for the sanctity of the Lord's Day which he retained through life. He was indeed fortunate in living in a community where also lived one of the outstanding pioneer teachers of North Carolina, Dr. James Hall.

Dr. Hall was born at Carlisle, Pennsylvania,[4] of Scotch-Irish parents, on August 22, 1744. He came with his parents to the South Yadkin settlements near Statesville, North Carolina, in 1752, when the first grants of land were issued. His first impressions of the ministry came from the traveling missionaries from the North. At seventeen years of age he mastered geometry and at twenty-six began the classics. He received a Bachelor's degree at Princeton in 1774. He was licensed to preach by the Orange Presbytery in 1776, when there were but seven other Presbyterian preachers in the State. He became pastor at Bethany, the old home church of David Purviance, on April 8, 1778. During the American Revolution he was captain of his company and chaplain of his regiment. He wore a three-cornered hat and brandished a long sword. William Henry Foote thus described him:

> His fine person, his stature above six feet, his great muscular strength and action, rendered his appearance commanding. His courage, both moral and physical, undaunted, he was cool in council, intrepid in danger, and decided in action. His acquaintance with the mathematics, both scientifically and practically, his great capability for mechanical pursuits and his acquaintance with the details, and his skill in the operations, enabled him to form his plans with readiness and execute them with precision. His kind and tender feeling, and enthusiastic love of liberty, having the control of a fine voice and pleasing manner, together with his great attention to personal appearance, fitted him to gain and to hold the affections of men. His stern morality, undoubted piety and practical religion, carried everywhere with him, combined with an amiable disposition, called forth the reverence of the good and the respect of all.

Dr. Hall was one of the great leaders of America in Presbyterian councils. He attended their General Assembly at Philadelphia, sixteen times, serving once as Moderator. He helped to form the American Bible Society, was a life-member of it, and was the first President of the North Carolina State Bible Society. At his school he inspired many young men to enter the ministry. This was at a time when Tom Paine attacked Christian faith, and when doubt and disbelief were prevalent in the young Republic. He trained such outstanding minds as Rev. Richard King of Tennessee, Gov. Israel Pickens, of Alabama, and Dr. James Blythe, of Kentucky. Dr. Blythe was acting President of Transylvania University, Lexington, Kentucky, from 1804 to 1816. Blythe was a leading Presbyterian opponent in contro-

versy with Barton W. Stone. Dr. Hall never married. He made a deliberate sacrifice in this, choosing thus to conserve his opportunities for an effective ministry in civilization's frontiers. He made fourteen long and laborious missionary journeys. Perhaps the most important of these was his mission to the region of Natchez, Mississippi, in 1800. This was the pioneer Protestant effort in the lower Mississippi valley. In 1810, he and Dr. David Caldwell on the same day each received the D.D. degree from the University of North Carolina. He died July 25, 1826, at the age of eighty-two.

On October 27, 1778, David Purviance at the age of twelve years entered the school of Dr. Hall. At first it was in "Clio's Nursery," on the northern side of the South Yadkin River.[5] His "classmates" were five in number as follows: Moses Waddel, who later became President of the University of Georgia; Edward Harris, who later became Judge of Superior Court of North Carolina during life; Richard King, who became a distinguished minister; and James Nisbet and Joseph Guy, who later became successful physicians and representatives in the State Legislature. Later he was taught in the teacher's home, and in a small log building, eighteen by twenty feet, which stood immediately to the rear of Dr. Hall's home. This was called the "Academy of Science." It housed, however, the best teaching equipment for science to be found in North Carolina previous to the opening of the University at Chapel Hill. Here he studied Greek and Latin, as well as mathematics. His son, Levi Purviance, said of his father, "He prosecuted his studies with indefatigable industry and made great proficiency in learning, considering his opportunity." A portion of the eighteenth century home of Dr. Hall yet stands. It is at the crest of a gently sloping and beautifully wooded hill, a mile south of the principal residence of the present Halldale farm, and about seven miles northeast of Statesville. It is nearly two miles from old Bethany church. The foundations of the old "Academy" appear in the cornerstones lying securely in the sod. When it is considered what a pivotal man David Purviance became for Kentucky and Ohio Disciples this is verily an historic spot. The old building is a decaying landmark, long untenanted, in a field used as an upland pasture for cows. No marker is there to declare its significance in history.

The training of Purviance was rudely interrupted by the American Revolution. His father was absent in the service and David the oldest son assisted greatly in procuring the living. Toward the close of the war he was a dispatch rider for the Colonial armies.[6] When peace came he resumed his studies with such intensity that his health was impaired for a time. Regaining his strength, he taught Greek and Latin, and current subjects of literature. Later he was assistant to the Clerk of Court at Salisbury, before Iredell county was formed in 1788. In 1789 he married a girl of the community, Miss Mary Ireland, daughter of John and Martha Ireland. She was a member of an old Irish Presbyterian family which came with the early settlers from Pennsylvania.

His father gave them a farm on the South Yadkin where they lived for two years. In 1791 he sold this property, and with his father and other relatives moved to central Tennessee, settling in the Cumberland River valley near Nashville. Here the Indians were yet at war. They killed his brother John. So in the fall of 1792 he and his relatives removed to Cane Ridge, Ky. He located on a small tract of land three miles south of the Cane Ridge meeting house.

In 1786 when about twenty years of age David Purviance was formally received into the membership of Bethany Presbyterian church. In his personal memoirs he wrote thus of his conversion:[7]

> In process of time my mind was enlightened, I had some just views of the majesty and holiness of God, and of my own wretched sinful state. I had been previously taught to repeat the Lord's Prayer, and perhaps some others. But then I began to pray indeed, and the prayer of the publican suited me precisely. I persevered in secret prayer, and ere long my soul was comforted and glowed with love to God and to all mankind. I felt a sweet nearness and union with every one who (I believed) possessed the same spirit; yet a thought of being anything else than a Presbyterian did not enter my mind, and having not yet come to the age at which it was usual for persons to apply for admission to the full communion of the church, I kept back and after some time relapsed, and for a considerable time neglected secret prayer. But again I was bro't to mourn for my sins and backslidings and renew my engagedness: and finally applied to our preacher, old Dr. Hall; was examined as to my exercise and experience, and admitted to the communion-table.

Purviance preceded Stone to the Cane Ridge community by four years. He was there at the building of the church and helped to receive their first pastor, Robert W. Finley, of North Carolina. Purviance was then a layman. They made him ruling elder in 1797.

He united definitely with Stone's forces in 1803, and in 1804 was a signer of the *Last Will and Testament of the Springfield Presbytery*. About the same time he decided to enter the ministry and qualified for it. In a letter from Stone dated Cane Ridge, Kentucky, April 2, 1805,[8] to Richard McNemar, Turtle Creek, Ohio, Stone said that Purviance had gone to preach in North Carolina, "at the request of some there." It is to be assumed as a matter of course that he had gone back to his old home community near Statesville. Purviance said that he was in North Carolina about two months in the spring of 1805. He preached that they should wear only the name Christian, and have the Bible alone as an all-sufficient rule of faith and practice to the end that all Christians might be united in the bonds of love. He thus was the first preacher positively aligned with the Stone Movement to proclaim this belief in North Carolina.

He served with peculiar distinction in the Kentucky Legislature. A circulating library, and a debating society, and the teaching and inspiration of a great instructor back in the old Bethany community in North Carolina had equipped this frontiersman for statesmanship. He served seventeen terms in the Kentucky and Ohio Legislatures.[9] In some notable crises in the Kentucky law-making body he was the most powerful debater in it, defeating such giants of the forum as John Breckinridge and Felix Grundy[10] on the open floor as registered in the votes on the respective issues.

Purviance and Stone were great friends.[11] He said Stone was "a man of deep study and research," and that they "lived and labored together in perfect harmony and brotherly love." He further said: "Stone studied the peace of the church, and his character for candor and honesty was so well established, that by pursuing a prudent course, he preserved the people in the unity of the spirit, and retained their confidence." Purviance had taken the initiative in declaring for immersion as baptism, and had Stone to immerse him in 1807, before Stone himself had been immersed. However, Stone soon followed suit. The exam-

ple of Purviance, the first of the preachers of that group to be immersed, induced Reuben Dooley, another preacher, to be immersed the same hour by Purviance. Thereafter, immersion became the accepted practice of this reforming group.

In September, 1807, Purviance removed to Preble county, Ohio. Many Kentuckians were then settling Ohio. John Thompson was a leading preacher in Ohio, as was Robert Marshall in Kentucky. These two men, Thompson and Marshall, had eagerly started with this group of reformers, but after the adoption of immersion, they reacted, and went back to the Presbyterians. They then deliberately planned to wreck the Stone Movement, but they were "withstood to the face" by Purviance in Ohio and Stone in Kentucky, the two leaders left in the Movement. Thus the going of Purviance to Ohio, and Stone's remaining in Kentucky were providential in sustaining the infant cause.

From his Illinois home, near the close of his life, after his paralytic stroke, Stone made a "sunset tour" among his old friends in Indiana, Ohio, and Kentucky.[12] His happiest visit was with Purviance of Ohio. They had worked together, firmly and lovingly as brothers, through the vicissitudes of forty years in their reformatory effort.

These two men from North Carolina, trained in North Carolina by her two foremost teachers of the day, pioneered the new Christian Cause in the great West. They had the faith and stamina to see it through.

Notes

[1]"Life of David Purviance," by Levi Purviance, page 13. [2]Ibid., page 9. [3]Foote's "Sketches of North Carolina," page 316. [4]Ibid., pages 315-336. [5]"Memorials of Waddel Family," page 28. [6]"Life of David Purviance," page 14. [7]Ibid., pages 135, 136. [8]"The Kentucky Revival," by Richard McNemar, page 78. [9]"The Centennial of Religious Journalism," page 336. [10]"The Cane Ridge Meeting House," pages 207-237. [11]"Biography of B. W. Stone," by John Rogers, pages 120-129. [12]Ibid., pages 80-81.

Chapter III

THE CREATHS

North Carolina gave some distinguished Baptist pioneers to the west as well as Presbyterian. Standing high in the fellowship of North Carolina and Virginia Baptists within the first quarter of the nineteenth century were Jacob Creath, Sr., and his nephew, Jacob Creath, Jr. Jacob Creath, Sr., was the son of Samuel and Susan Moore Creath who were Irish Presbyterians. An older brother of Jacob, Sr., was William, the father of Jacob, Jr.[1] William Creath was born in 1768 during the sea-passage of his emigrant parents from Dublin, Ireland, to Halifax, of Nova Scotia. Jacob Creath, Sr., was born near Cumberland, Nova Scotia, on February 22, 1777.[2] The father because of his sympathy with the Americans in their War for Independence, had been wounded and imprisoned by the British authorities a few days previous to the birth of this son. They kept him in jail at Halifax, two hundred miles from his home, for seven years, feeding him on mouldy bread and water. In the meantime they confiscated his rich valley farm of five hundred acres on the St. Lawrence, with all its live stock and personal property. The mother was cruelly treated by "Red Coats" and left destitute with four small children. Her son Jacob, born under such circumstances, must have had the hatred of oppression and the love of liberty stamped in his soul at life's beginning.

In 1784, the British released Samuel Creath, but outlawed him, and gave him but twenty days to leave Canada, or be hanged. He and his family came to New York, then to Cherry Valley, in Pennsylvania. In 1786, when Jacob was nine years of age, they settled in the Grassy Creek community in Granville County, North Carolina. They lived here for fourteen years. Here the brothers William and Jacob grew to maturity. At the time of the Creaths' arrival,[3] and for a year after, Grassy Creek was enjoying the greatest revival of her history. So William Creath left the Presbyterians and was baptized into this church by Henry Lester in 1787. In February, 1795, Jacob,

Sr., united likewise and was baptized by Thomas Vass, pastor at Grassy Creek Meeting House.

Grassy Creek is one of the oldest Baptist churches now serving in North Carolina. It was founded in 1755 most probably by Shubael Stearns, a Connecticut convert of George Whitfield. He was a "New Light" Baptist. His fellow-traveller, Daniel Marshall, also a "New Light" Baptist convert of Whitefield, assisted in the founding, and afterwards held meetings with many converts. Hugh McAden, a noted Presbyterian itinerant preached here August 14, 1755. This church joined the Sandy Creek Association when it was formed in 1758. This was an organization of Separate Baptists. They were called General Baptists in England, as distinct from Particular Baptists there; so in New England they were called Separate Baptists, as distinct from Regular Baptists. The Baptists of central North Carolina descended from these New England Separates.[4] It was the practice of these early North Carolina Baptists to observe the Lord's Supper each Lord's Day. They never formulated or adopted any creed, as a binding standard of faith.[5] They contended that the Scriptures were sufficient for the faith and practice of Christians. The "anxious seat," or "mourners' bench" was not introduced at Grassy Creek until about 1830,[6] long after the Creaths had left. It was a common practice in the time when Jacob Creath, Sr., was at Grassy Creek for the pastor to immerse one upon the simple profession of his faith in Jesus Christ, and, at once account him a member of Christ's flock.[7] However, when the more numerous Baptists of eastern North Carolina had been led fully to adopt the Calvanistic system of the Philadelphia Association, and had merged with these of the central region, then the descendants of the ancient Sandy Creek group lost many of these old simplicities. So Jacob Creath, Jr., twenty-two years younger than his uncle, called himself a "Calvinistic Baptist preacher."

The building of old Grassy Creek stands today in a slightly elevated grove by the county road, fifteen miles north of Oxford, North Carolina. The nearest village, Stovall, is but a few miles away on the State highway due north of Oxford. The present structure is typically rural. It is a one-room, rectangular, frame building. It is quite near the iron bridge which spans Grassy Creek, a tributary of the Roanoke River. The original

building, where the Creaths attended, was a large frame building.[8] It stood two hundred yards from the present one. In 1833 after more than seventy-five years' service it was abandoned for the meeting house of today.

While the formative years of the life of Jacob Creath, Sr., were spent in North Carolina, his early ministry was in Virginia where he was ordained in Louisa County in 1798. He married Miss Mildred Carter, of Lancaster County in the "Northern Neck," of Virginia in 1799. He then became group pastor of a large Baptist constituency in Mathews County with residence at Kingston near the shores of the Chesapeake. In 1803 he removed to Lexington, Kentucky, assuming the old charge of the famous John Gano, as pastor at Town Fork. He soon was regarded as the ablest preacher of any faith in that new commonwealth. In the "Great Revival," in Kentucky, in one year, 1827, fourteen hundred baptisms were the fruits of his meetings. His biographer said:[9] "He was about five feet, ten inches high, had a dark skin, a large mouth, and a keen, expressive black eye. * * * His style as a public speaker was argumentative, flowery, and pathetic by turns. His voice was unusually musical; though loud, it was full, and clear, and sweet, like the notes of a deep-toned organ."

Henry Clay said that Creath was "the finest orator Kentucky had ever produced." It was said by thoughtful observers that he could have been elected Governor of Kentucky at any time he might have consented to be a candidate.[10] Thomas Campbell said that Creath's defense at his exclusion by the Baptists in 1830 was the "most masterly and overwhelming piece of eloquence to which he had ever listened." Alexander Campbell characterized his voice as "that most eloquent tongue which had echoed for half a century through Northern Kentucky with such resistless sway as to have quelled the maddening strife of sectarian tongues, and propitiated myriads of ears and hearts to the divine eloquence of almighty love."

When we consider his nephew Jacob Creath, Jr., we find less eloquence but more initiative and aggressiveness in planting the Cause of the Disciples throughout the West. He was born near the North Carolina line in Mecklenburg County, Virginia, January 17, 1799. His parents were William and Lucretia Brame Creath. The father was a Baptist evangelist, product of old

Grassy Creek, of Granville County, North Carolina. William Creath itinerated over North Carolina, Virginia, and Maryland, passing to his eternal reward at Edenton, North Carolina, in 1823, at the residence of John Blunt.[11] Mrs. William Creath was a strong character. She reared nine sons, five of whom entered the ministry. One of these, J. W. D. Creath, was a Baptist minister in Texas, the premier organizer of churches in the Southwest, and was called "the most apostolic man in Texas." In his youth, Jacob received a fair training, while performing the usual labor of a farm-boy. He was converted under the preaching of James Shelburne,[12] father of Silas Shelburne, in April, 1817, and preached his first sermon in June of that year.

He felt keenly the need of adequate training. So in January, 1819, he visited William Dossey, an old friend of his father, who lived at Society Hill in South Carolina, one hundred and twenty-seven miles north of Charleston.[13] He wanted help from the Charleston Association to put himself through school. He was directed to the University of North Carolina for training under Abner W. Clopton, who was described as "a learned, good man, a physician, and a professor in the University." Creath promptly came to Chapel Hill, North Carolina, and began the study of the "Latin, Greek, and English languages, and Theology," under Professor Clopton. Creath said, "I found him an admirably qualified instructor and a true friend." At this time the University had but two buildings, known today as the "Old East" and the "Old South." She enrolled that year 118 students.[14] There were five instructors. Joseph Caldwell was President. Their Annual Catalogue was a single sheet of paper, called a "Broadside," in size, seventeen and a half inches wide by twenty-one inches deep.

He remained at Chapel Hill for about twenty months, then followed Clopton to Milton, a village in Caswell county, North Carolina. Here had been newly built a handsome brick academy by Clopton for his new school. This was in September, 1820. Clopton was pastor of Mill Creek Baptist Church in the same county. Here Clopton had Creath examined by the church officers on September 24, 1820. They ordained him to the ministry. After examining him, they said that they found him, "sound in the faith, and qualified, and called of God, as we believe, to the ministry of the word, and ordinances." Afterward, Pastor

Clopton, and Clerk John Lee gave him a recommendation at the order of this church, saying that, "as a member he is regular and orderly in his deportment, and, as a minister, highly acceptable." Creath continued his study in the Milton School until November, 1821, when he entered Columbian College, Washington, District of Columbia, for two years' further work.

Abner W. Clopton, the teacher of Jacob Creath, Jr., was born in Pittsylvania County, Virginia, March 24, 1784. He entered the University of North Carolina in January, 1808, and graduated in 1810. He was baptized at Shockoe Baptist Church, Pittsylvania County, Virginia, August 1, 1812. He was then elected head of the preparatory department of his Alma Mater at Chapel Hill, in which position he served from 1812 to 1820. In 1813 he believed in open communion but later adopted closed communion. A singular occurrence showing him in one instance to be peculiarly liberal was his placing himself under Presbyterian theologians in the Orange Presbytery, while in training for the Baptist ministry. In 1827 he was agent for Columbian College, Washington, District of Columbia. A few years before his death he published several articles in the *Columbian Star* and other papers in bitter opposition to Alexander Campbell. He said, "Campbellism is a scheme of religious infidelity, dangerous to the souls of men and to the real prosperity of the church of Christ." He further called it "the desolating scourge." In turn, Campbell referred to him as a "religious hypochondriac."[15] This was the age of strong controversy. Clopton died on March 20, 1833.

While in Columbian College, Jacob Creath, Jr., became intimately acquainted with John T. Johnson, a Kentucky Congressman. Johnson gave Creath the full credit for leading him into the "Restoration Movement," at Georgetown, Kentucky, in 1830. Johnson was a pivotal evangelist in the early development of Disciples in Kentucky and also in the west and southwest of the Mississippi Valley. When Creath left North Carolina for Kentucky in 1824, the executive Board of the Baptist State Missionary Society gave him a ringing recommendation.[16] It is dated Raleigh, North Carolina, November 6, 1824, and signed by Philemon Bennett, Robert T. Daniel, and William Lightfoot. They stated that they had known him from his youth; that he was "a man of unimpeachable morals, orthodox in sentiment,

sound integrity, strict prudence, sterling talents, and a highly acceptable and useful minister, among all classes of society." They were confident "that he will be blessed in every place where he may labor."

In writing an appreciation of Alexander Campbell, in March 1867, about a year after Campbell's death, Creath confessed briefly as to how he became his colleague. He said:

As I rode from North Carolina in November and December, 1824, to Kentucky through the mountains, my mind was engaged in prayer, and greatly exercised on the condition of religious society. I saw the evils that existed, but knew not the remedy. In the meantime, not far from the Cumberland Gap, I overtook a horsedrover from the south, who lived in Lexington, Kentucky, whose name was Hasben, who had been to the south with horses, and was returning home. He was the first man that introduced me to the name of A. Campbell, who had preached in Lexington, Kentucky, about one year previously, after the debate in Washington, in October, 1823. The account which he gave of him was very favorable, although he was a wicked man. When I arrived in Kentucky, my first associations were with the Calvinistic Baptists, to which sect I then belonged, and the impression which they made upon me respecting brother Campbell was very unfavorable. They told me he was a Socinian, an Arian, a heretic of the worst kind, and I believed them; and as the first impressions are the most indelible it was very difficult for me to divest myself of these prejudices against him. When I arrived at my uncle's (Jacob Creath, Sr.), in Franklin County, Kentucky, not far from Frankfort, I there saw the first copy of the *Christian Baptist,* or the first numbers of that work, which I had ever seen. My uncle, who had formed a warm attachment for Brother Campbell, from seeing him, from being much in his company, and hearing him converse frequently with many persons, and hearing him preach, gave me, as I now believe, the true account of him, as being one of the most extraordinary men of this or any other century; still I was shy and suspicious of his orthodoxy. Knowing, however, that I am a tenant at will of my great and good Father in heaven here on earth, and not knowing when, or how, nor under what circumstances I may be deprived of my occupancy, and knowing that my breath and all my ways are in the hands of Him who does according to His will in the armies of heaven and among the inhabitants of the earth, I wish before I go home, to bear my feeble testimony to the great worth of our deceased brother, not caring how it may be regarded, as I know I speak what is true, to the best of my recollection.

Alexander Campbell, writing of Jacob Creath, Jr., observed as follows:[17]

Brother Creath is the first man known to me who propagated the old gospel in the Southern States. * * * From the South he came to see me at Bethany in the Spring of 1828, and assisted me by his writings, his

preaching, his conversation, and the information which he gave me of the Baptists in the Southern and middle States at that time * * * If he and his eloquent and much venerated Uncle, Jacob Creath, Sr., not very long since gone to his reward, Brother John Smith and a few similar spirits, had set their faces against the reformation in Kentucky, as some other men then did, it would have made comparatively little progress.

Creath gave over sixty years of his life to the great West, making his home first in Kentucky, then in Missouri. After his exclusion for heresy by the Elkhorn Baptist Association without trial in 1830, he wholeheartedly served the new Movement. He pioneered for it in Chicago, Memphis, St. Louis, New Orleans, St. Paul, and other centers too numerous to recount. He discovered Alexander Proctor of Missouri, a brilliant light among Disciples of the succeeding generation. The two Creaths, uncle and nephew, with "Raccoon" John Smith and John T. Johnson were the four outstanding men who supported the Movement of the Campbells in Kentucky. And when these united with Stone's forces in 1832 they became the most formidable religious group in that "Mother State," for the progressive evangelizing of that State and kindred lands toward the setting Sun.

Notes

[1]"Life of Jacob Creath, Jr.," by Donan, page 41. [2]Ibid., pages 201-212. [3]"History of Grassy Creek Baptist Church," by Robert I. Devin, page 85. [4]Ibid., page 60; see also "History of Sandy Creek Baptist Association," by George W. Purefoy. [5]Ibid., page 61. [6]Ibid., page 70. [7]Ibid., page 90. [8]Ibid., page 92. [9]"Life of Jacob Creath, Jr.," page 211. A Biographical Sketch of Jacob Creath, Sr., is appended in P. Donan's biography of Jacob Creath, Jr. [10]"Debates That Made History," by J. J. Haley, page 180. [11]"History of Virginia Baptists," by Beale—Semple, page 295. Also "History of the Grassy Creek Baptist Church," by Robt. I. Devin, page 140. [12]"Life of Jacob Creath, Jr.," page 51. [13]Ibid., page 61. [14]Catalogue, U. of N. C., 1819. [15]Millennial Harbinger, 1830, page 239. [16]"Life of Jacob Creath, Jr.," page 65. [17]Millennial Harbinger, 1857, pages 503-504.

Chapter IV

JOSEPH THOMAS, THE "WHITE PILGRIM"

One of the remarkable personalities of the early decades of the Nineteenth Century in the religious life of North Carolina, was that of Joseph Thomas, the "White Pilgrim." He was born in Hawfields community, a few miles southwest of Mebane, in Alamance County, North Carolina, March 7, 1791.[1] This old Hawfields Church is Presbyterian, and was founded in 1755. Her first pastor was Henry Pattillo who figured so prominently in the beginning of Barton W. Stone's ministry. Another of her ministers was William Hodge who converted Stone. Hawfields received its name from the fact that it was in the midst of the cultivated fields of the Saxapahaw Indians, who were settled tillers of the soil. The first camp-meeting ever held in North Carolina was at Hawfields in October, 1801, the "year of the great revival" as it was called throughout the South and West. These camp-meetings in the days of Thomas were inter-denominational gatherings, of a popular character. They provided an annual expression of the social and religious order of a large community.

It was at one of these camp-meetings in October, 1806, that Joseph Thomas became deeply concerned about the salvation of his soul, under the preaching of William Guirey, from Georgia. Guirey was associated with the Movement of James O'Kelly. Guirey believed in open communion, and immersion as the form of baptism. Joseph Thomas had made an intensive study of the New Testament, which was one of the very few books available for his reading. On May 7, 1807, he made an open profession of his Christian faith and determined to preach the Gospel "in an extensive manner." He gave much thought to his determination of the religious group with which he should be affiliated.[2] As he related it, he would not unite with the Methodists because he could not subscribe to their discipline, or the authority of the bishop. Nor the Free Will Baptists because their preacher would not baptize him except into that church, and their articles of faith also he could not fully accept. Nor the Presbyterians

because their confession of faith appeared not to coincide with what he had learned from the New Testament, and he dissented also from their requirement to study "divinity" in a Theological School. He then sought a preacher of the "Christian Connection," or the Christian Church, that is, the southern branch, under the leadership of James O'Kelly. Thomas rejoiced to find fellowship with these people who were so democratic in their church polity; who "had no rules but the Scriptures," and who had only "the Lord Jesus for their Head and Ruler."

In October, 1807, he attended an important Christian ministers' meeting in Raleigh, North Carolina. O'Kelly was present, whom Thomas sought demanding baptism by immersion. To this O'Kelly demurred and persuaded Thomas to affusion as the mode,[3] explaining that "as he had become a member by having the spirit poured upon him, this was the best represented in baptism by pouring." Thomas said: "As a man of his maturity both in age and mind, I thought he knew better than I, and at that time received his definition as being correct. * * * On Sunday, 24th (October 24, 1807), I received water poured on me by James O'Kelly for baptism, and thought it was right and sufficient for me for some time; not knowing I was convinced by man and not by the spirit of truth." It is said that Thomas stipulated that a tubful of water should be poured upon him.

Several other young preachers came into the communion at this Raleigh Convention of which Thomas said: "I (with them) was here received into full fellowship with a people professing religion but not as a member of a particular sect or party to be debarred by the doctrines and commandments of men from uniting with all the children of God." After a visit to central Kentucky which provoked his further thought on the form of baptism, Thomas was immersed in the Schuylkill River near Philadelphia, Pennsylvania, in July, 1811, by Frederick Plummer, who was of the Eastern branch of the Christian Connection, and consistently practiced immersion. Thomas said: "I desired him to baptize me in that way, if his baptizing me would not attach me to his party. He told me he would baptize me as a member of Christ's Church, and not as a member of any party among men." Immediately after this baptism, Thomas was ordained to the ministry, July 9, 1811.

There was much strife, in the days of Thomas, among the Christian Connection as to the correct form of baptism. Joseph Thomas was excluded from their Eastern Virginia Conference at its seventh session in November, 1821.[4]

Joseph Thomas was called "the White Pilgrim" because during much of his ministry he wore a long white robe, and was eternally restless in his evangelizing movements in a number of States, from the Carolinas to New York, from Delaware to Kentucky, and from Ohio to Alabama. In personal appearance he was described[5] as "tall, straight as an Indian, with fair skin, gray eyes, beautiful nose and mouth, a lofty forehead, long chestnut locks, parted over the middle of the head, and falling upon his shoulders." There was a wild and sublime eloquence in his sermons, colored by his poetic temperament, which deeply impressed his hearers.

He preached much in North Carolina. Some of his notable experiences were in the communities about Edenton, Tarboro, New Bern, Fayetteville and Raleigh. When so persecuted in his home community at old Hawfields, that he could not preach in any church building, he erected "stands" upon his own fifty acres of land, and here the crowds came to hear the outpourings of his earnest soul. He had started in the ministry so early in life—at sixteen years of age—that many called him "the boy preacher." He preached in Salem, the old Moravian town. He delighted to preach in Surry County whose people he greatly admired, and who received him so kindly. He called himself, "a disciple of Christ"; he thoroughly believed in the Scriptures as the sufficient rule of faith and practice for the Christian; he would have only immersion for baptism; he practiced open communion, also feet-washing as a religious ceremony, but so did many of the early Disciples of Christ in North Carolina; he denounced the denominational spirit with the fire of a prophet; and exalted the Lordship of Jesus, devoting his life to these ideals.

He was an ardent fellow-worker with Barton W. Stone. He wrote an interpretation of the famous Cane Ridge revival[6] with the understanding and power of real vision. The Kentuckians ministered to him more largely of their substance than was his usual fare, and he freely expressed his gratitude.

Joseph Thomas suffered much. His father's good fortune

General William Clark, 1790-1859

John Patrick Dunn, 1792-1859

melted before British wrath in the American Revolution. As the youngest of nine children he drifted from pillar to post. His youth was pinched with poverty and to this was added the intense physical suffering of "white swelling" in knee and thigh, completely prostrating him for a period. As a preacher of a misunderstood and despised communion he must fare as best he could. Once for a period of eight months he traveled and preached continuously, and received but one dollar for all his services. A Methodist circuit rider opposed him so that he was forced to leave the church building and preach in a schoolhouse. The circuit rider said that the Christians were the "trash of hell, and their sentiments brought from the bottomless pit." Others treated him with treachery and contempt. By the Presbyterians he was "despised and rejected." In Frederick County, Virginia, he was called "crazy Thomas." The scandalous stories about him arising from frenzied opposition were legion. A thieving murderer hounded his lonely trail in the Ohio wilderness, to be baffled only by a bold expedient. The evangelist dismounted, turned and faced him in friendly aspect, disclosing the character and conditions of his mission. A magistrate bound him over to a North Carolina court and he went to Hillsboro for trial. It was because he had written a pamphlet in defense of his faith and it was charged that he had descended to an unjust personal attack. The accuser had coveted a cash consideration for his future silence. This was settled by agreement out of court with no cash indemnity, as Thomas was "more sinned against than sinning." As a kind of climax he lost completely his little North Carolina property by the perfidy of his own brother. The following summary of an evangelizing trip he made in the region of the valley of Virginia, in 1815, was typical:

> In this journey I was about ninety-two days, walked upwards of eleven hundred miles, preached ninety-seven times, suffered much hunger and thirst, endured many HARD TRIALS and difficulties, (was) delivered from some imminent dangers, had much persecution, SAW SIGNS AND WONDERS (they were so to me) attend the Gospel, saw some convinced of their errors, and of the dangerous nature of false religion, some of their sins, and many built up in the most holy faith, and felt continual and inexpressible joy in my soul.

It is to be admitted that not in North Carolina did the Disciples of Christ as a particular communion receive immediately their fruitage from the labors of this pioneer. While preaching in Virginia not far from Petersburg, in the summer of 1809, he saved a sixteen-year-old girl from drowning, rescuing her at serious risk of his own life, from a swift and deep river, when her frightened horse had plunged from a bridge.[7] If there had been a Carnegie Hero Commission then Joseph Thomas would have received a medal. When the girl had revived she was so deeply impressed by this experience that she became a Christian at once. She led her family into the church. This girl was the youngest sister of Zachariah Holloway. Thomas not only converted Zachariah Holloway but inspired him to preach. Holloway went to Georgia and helped to lay the foundations in that State of the first work of the Disciples of Christ, at old Antioch, the "Mother Church," sixteen miles from Athens.[8] Thomas said that Holloway "was possessed of that humility and true piety and that earnest engagedness in the cause of his great Master which cannot fail to render him acceptable and useful."

Thomas found Robert Ferguson at Philadelphia in 1811 and took him as a Timothy in his long travels. Thomas thus described him:

> This young man (F) is now about twenty years of age, has but little education, can read, but cannot write; yet he is possessed of a good genius and natural talents, his temper, agreeable, and his mind sound and firm. His understanding and knowledge in the scriptures extensive and correct, and needs only experience and practice in speaking to make him admirable and useful. He seems to be purely influenced by the spirit and love of God. And while he manifests great zeal for the salvation of souls, he is noticed and loved for his humility. I have promised him all the aid I can give him, in every way, till HE CAN WALK ALONE or, as long as he may feel inclined to travel with me; and shall rejoice in his improvement and praise the Lord in his usefulness.

Some months later he had him in the Valley of Virginia, as Thomas had married Christiana Rittenour at Winchester, Virginia, April 5, 1812, and had located there. He then said of Ferguson: "By this time his improvement was beyond the highest expectations. He had now become not only fluent but popular in preaching. He could now also write a good and legible hand, with having obtained a considerable knowledge of several useful sciences. His manners are now acceptable and pleasing.

He is a young man of genuine piety and holy zeal for the good of souls. He bids fair for a good, great and excellent man." In 1821 Ferguson located at Strasburg in the Valley of Virginia, where he labored for twenty-five years. About 1835 he became conscious that his work was closely allied to that of Alexander Campbell, and he joined heartily with the larger Movement. The 3,000 Disciples of Christ in that valley today owe much to Robert Ferguson, the pioneer Disciple of a century ago.

Perhaps the most far-reaching results for the Disciples wrought by Joseph Thomas were in Southwest Virginia, where he spent much of his life. Major O. Johnston of New River in Giles County, took Thomas when he was only twelve years of age, boarded him without charge, and sent him to school where his improvement was rapid. This gift to a poor boy was returned when Thomas came back in later years as the spiritual leader in the community. W. G. Johnston, formerly pastor of Kinston, North Carolina, Disciples, is a great-great-grandson of this Major Johnston, the true friend of Joseph Thomas.

In August, 1815, Thomas preached in the home of Thomas Abbott, great-grandfather of B. A. Abbott, the present editor of *The Christian-Evangelist* of St. Louis, Missouri. He had known Thomas Abbott as a neighbor in the old home community on Haw River in North Carolina.[9] From his preaching came the present Churches of Christ in the region of Craigs Creek, Virginia, and indeed throughout all of Southwest Virginia. Thus the name of Joseph Thomas is highly esteemed today in the historical associations of Southwest Virginia Disciples. He converted Landon Duncan, tax assessor of Giles County, Virginia, who in turn converted Dr. Chester Bullard, the most notable of Disciple pioneers in that region. Several ministers of North Carolina Disciples of Christ may trace their spiritual lineage directly back to Joseph Thomas through Dr. Chester Bullard.

A daughter of Joseph Thomas married John O'Kane,[10] a leading pioneer preacher of the Disciples in Indiana. Alexander Campbell traveled with O'Kane and regarded him highly. O'Kane published a Disciple paper in Connersville, Indiana, called the *Christian Casket*.[11] He built the first church of Disciples of Christ in Indianapolis, in June, 1833. In 1849, O'Kane was a leading spirit in the formation of the American Christian Missionary Society. He and John T. Johnson, and three others

constituted the committee that framed its constitution. He raised $75,000.00 to start Butler College, at Indianapolis. Joseph Thomas must therefore have known something of Campbell's teaching in the "Restoration Movement" through this son-in-law. Thomas did not, however, unite with it, "being greatly absorbed with religious frames and feelings, and continued the mourning bench system."

In 1828 Thomas lived in central Ohio, and was visited by some pioneer preachers of the Disciples, namely: Nathan J. Mitchell of Pennsylvania, James Hughes of Kentucky, and Samuel Rogers, then living in southern Ohio. Mitchell said of this visit:[12] "We stopped with the 'White Pilgrim,' Elder Joseph Thomas. He received the cognomen 'White Pilgrim' from the circumstance of his wearing white apparel both summer and winter. He was something of a poet, and read to us quite a number of his productions. After reading a poem, he would sit back and remark, 'That is pretty good poetry for long-haired Joseph Thomas to make, is it not?' He wore his hair long, combed back, and reaching down upon his shoulders."

Had Thomas lived at a later date, with better opportunities, it is altogether probable that he would have been consciously identified with the "Movement" of the Campbells. As it is, he is outstanding as a forerunner of that "Movement," particularly in the South Atlantic States.

From his home in Ohio Thomas itinerated through New York, and was infected with smallpox in New York City from which he died April 9, 1835. He was buried at Johnsonburg, Warren County, New Jersey.

The movement of Barton W. Stone was nobly united with that of Alexander Campbell in Kentucky in 1832. The leaders labored indefatigably and with great success to perfect the Union. In Georgia and Northern Virginia the merger was effected to some degree. However, three very considerable remnants of the Christian Connection never realized this union of "Christians" and "Disciples," namely: (1) a large group of Stone's followers in Ohio and Indiana, (2) the Eastern branch of the Christian Church in New England led by Abner Jones and Elias Smith, and (3) the Southern branch in central North Carolina and southeastern Virginia, led by James O'Kelly.

The few apparently irreconcilable differences should have been solved under wise leadership in North Carolina. Then a single communion with strength at least doubled, would have emerged in this area, and a great contribution to Christian union would have been achieved.

Notes

[1]"Life of Joseph Thomas," autobiography, page 3. [2]Ibid., pages 28, 29. [3]Ibid., pages 34, 35. [4]"Life of James O'Kelly," by W. E. MacClenny, pages 166, 167. [5]"The Plea and the Pioneers in Virginia," by F. A. Hodge, page 122. [6]"Life of Joseph Thomas," pages 183-186. [7]Ibid., pages 81, 92 93. [8]"Antioch, the Mother Church of the Disciples in Georgia," page 10. [9]"Life of Joseph Thomas," page 278. [10]Memoirs of Alexander Campbell," by Robert Richardson, page 474. [11]"Life and Times of Elder Benjamin Franklin," page 143. [12]"The Pioneer Preacher," by Nathan J. Mitchell.

PART II

THEMES OF GENERAL HISTORY

PART II—THEMES OF GENERAL HISTORY

Chapter V

VISITS OF THE CAMPBELLS

Thomas Campbell, of Brush Run, Pennsylvania, wrote and published his *Declaration and Address* in 1809. This was a clarion call to all Christians in the various communions of the day, particularly in America, to strive for a brotherly union under the Lordship of Christ, and the sheer sufficiency of the Scriptures as an adequate guide. His son, Alexander Campbell, was a newly arrived immigrant from Scotland. He forthwith became an ardent champion of the ideals expressed by his father. These ideals had been forming in his own mind back in Scotland in the halls of her greatest University as he faced current problems of religion, in his preparation for life service.

By 1833, the Movement inaugurated by the *Declaration and Address,* had made such progress in the Middle West, as to attract attention throughout the Union. *The Christian Baptist* had started in 1823, with Alexander Campbell as editor. It is apparent that some Baptists in North Carolina read this monthly journal. The earliest writing from this State for its columns was in September, 1826.[1] When the *Millennial Harbinger* superseded the *Christian Baptist* in 1830, there was a slow but constant increase of subscribers from North Carolina. Thus the Campbells became acquainted with an incipient constituency in this State.

A Kentuckian advocating the reform at this period was Dr. B. F. Hall. He was an evangelist and a dentist. R. B. C. Howell, his leading Baptist opponent at Norfolk, Virginia, called him "a strolling Dentist of the name of Hall."[2] Dr. Hall began to preach in 1823. He evangelized mostly at Camp Meetings in southern Kentucky, Tennessee, and northern Alabama. What seriously troubled him was that he could not tell sinners definitely what to do to be saved. He often left them with their souls unsatisfied as to the remission of their sins. He led in

some of the most fervent revivals of the day, but was grieved with their barren results as compared with New Testament evangelistic precedents. Still in agony over this problem he returned from Alabama to Kentucky in 1826.[3] On the way he read for the first time the Campbell-McCalla debate. Of this he said: "The light flashed upon my mind, and for the first time in my life I saw that baptism was to be administered to penitent believers for an evidence to them of the remission of their past sins." He then preached this faith boldly and successfully. It was a new and revolutionary thought to many of his contemporaries.

In the summer of 1833 the pulpit of the Baptist church at Edenton, North Carolina, was vacant. Thomas Meredith had declined a call to continue as minister but retained his membership there. At this juncture, Dr. Hall came to Edenton from Norfolk, Virginia, where he had been evangelizing. Meredith concurred with the congregation in inviting Hall to preach in the Baptist church. As an aftermath, Meredith severely criticised Hall's preaching in the July issue of the *Baptist Interpreter,* which he edited, and which was printed at Edenton. It was the first State paper of the Baptists and was in its first year. He branded Dr. Hall as a travelling schismatic with gumshoe methods. The weight of his censure, however, was against the majority of the local membership which he said seemingly had accepted Hall's ideas. As to the substance of these ideas Meredith made the following eight allegations:[4]

1. That our fathers in many important particulars have been entirely mistaken.

2. That our ministers in several respects are "darkening counsel by words without knowledge."

3. That some of the distinctive principles of the Baptist church are entirely unauthorized by the Scriptures.

4. That all Articles of Faith, Church Covenants, Church Constitutions, Rules of Decorum, System of Discipline, etc., are unnecessary, unscriptural and hurtful.

5. That a few officious individuals may violate the standing and fundamental regulations of a church without asking questions and without incurring censure.

6. That the practice of receiving members into the church on the ground of a religious experience is unauthorized and ought to be abolished.

7. That, in order to the admission of members, no act of the church is necessary or proper.

8. That any person is properly qualified for baptism who will say that he believes in Christ, loves God, and is desirous for the ordinance.

Meredith further alleged that "by a special action of the church they have given their sanction to preaching in which we understand, the doctrine of election, regeneration by the Holy Ghost, and justification by faith were discarded."

To this field at Edenton Thomas Campbell came in November, 1833. He left his home at Bethany, the preceding October 4,[5] in company with Alexander Campbell, Dr. B. F. Hall and three others. It was a horse-back excursion across the Alleghanies to the Virginia "Tide water." It was a day shortly before the locomotive. The Dover Baptist Association in Eastern Virginia had excluded those sympathetic with the reforming ideals expressed by the Campbells. Forced to form a separate communion they needed the inspiration that comes only from personal contact with great leaders. So this group on horseback visited some strategic fields in this region before attending the general meeting at Richmond, October 24-28, at the "Old Sycamore Church."

At the conclusion of this Richmond conference, Thomas Campbell, accompanied by Dr. B. F. Hall, rode directly to Edenton. Dr. Hall had been invited by the Edenton Baptist Church to return and preach for them. This was over the protest however of Thomas Meredith. Their first Sunday in Edenton was on November 3rd. In advertising their first service, Thomas Campbell issued a proclamation as follows:[6]

To the Religious Public in Edenton and its vicinities:—Thomas Campbell, Minister of the gospel, respectfully presents Christian salutation. Begs leave to inform them that on next Sunday afternoon, at half past two o'clock, in the Baptist meeting house of this place, he intends addressing them on the All Important Subject of the Religious Reformation, which he with a goodly number of his contemporaries, has been humbly and earnestly recommending to the reception of the Christian public, for upwards of twenty years. The object of the proposed address will be, to give a clear, precise and definite statement of the principles, reason, and object of the proposed Reformation, so that all concerned may determine with certainty whether they ought to embrace or reject.

Let us take a bird's-eye view of the North Carolina of that day. In round numbers her population was three-quarters of a million, of which about a half-million were white, a quarter-million slaves, and less than twenty thousand free negroes.[7] The

present Capitol at Raleigh was being planned at an expense of a half million dollars, which was considered an enormous cost. David Lowry Swain was Governor with a salary of $2,000.00 per year. The State was astir with projects of "internal improvement." The Cape Fear and Yadkin Railroad Company, incorporated in 1832, with a capital of two million dollars, was to run from Wilmington to Salisbury, and to the Catawba River; also the Central Railroad Company with same amount of capital was to connect western North Carolina with the northeastern seaboard. The Wilmington and Weldon Railroad was being promoted. It was one hundred and sixty-one and a half miles in length, when built (1840), and had then the world's long distance record for one continuous line in operation.

Educationally the State was waking up. The State University had been going for forty years and had trained a small but worthy group of leaders. Wake Forest College was being started. Trinity, Davidson and Guilford were soon to follow. The North Carolina Institute, an association of men of vision, with headquarters at Chapel Hill, had just been formed to promote the general cause of education.

Religiously the State appears not to have kept pace with other progress. Of the half million white people in the State, only about forty thousand were members of any church. The Baptists had 15,530 members, the Methodists, 12,641; together they had nearly three-quarters of the entire church membership. Presbyterians numbered six thousand; the Lutherans and United Brethren (Moravians) less than two thousand each. The Episcopalians had eleven ministers, and the Quakers a number of societies. Of Roman Catholics there were almost none; the Papal Hierarchy finding in North Carolina their most extensive bit of open mission territory in America. There were 43 Bible Societies in the State auxiliary to the American Bible Society. There were a number of Tract Societies with depositories at Charlotte, Salisbury, Milton, Oxford, and Raleigh. There were but fifty Bible Schools in the State, with enrollment of 2500, having 1000 teachers. The average Bible School class seems to have been very small. Intoxicants were cheap and distilleries numerous. Yet the temperance cause was reported as "prosperous." Within the limits of the Orange Presbytery there were 3500 members of local temperance societies.

Into such a State came Thomas Campbell with his plea for the "restoration" of the "ancient order," of the Church of Christ. He had come to one of her strategic centers, one of the oldest and largest of her cities, home of the old provincial Governors, and in due course a hotbed of the American Revolution. Her "Tea Party" had preceded that at Boston. It was the metropolis of the populous northeastern section of the State. It was the home of Martin Ross in his mature years when his life and influence were clearly remoulding the Baptists for a fellowship of progress and growth.

At Edenton, Campbell and Hall found three good friends in Thomas Waff, Joseph Manning, and Henry A. Skinner. Manning died before Campbell left the State. Waff was ordained to the Baptist ministry nine years later.[8] For fourteen years he served and "gathered many sheaves into the garner," dying in 1856 at the age of fifty-nine. By 1842 the Chowan Association Baptists, whom he served, had grown so liberal toward the Disciples, that his strong Disciple reservations occasioned no opposition from his parishioners. Waff was visited by Dr. John Tomline Walsh in 1854. He told Walsh all about Campbell's visit. Waff and Walsh were colleagues. Walsh said,[9] "Elder Thomas Waff, to the day of his death was as uncompromising in the advocacy of the principles of the Reformation, as we are." Walsh further said, "There are hundreds of ministers in the Baptists churches who are preaching the views held by the Disciples." Skinner lived in the country fifteen or twenty miles from Edenton. He had been "called to account" by Meredith and the church for attending a circus.[10] This developed a bad feeling between them. Meredith had also taken Manning to task "respecting his faults." As to Waff, Meredith said he "had expostulated with him almost times without number" about his alleged delinquencies. In calling Meredith for the ninth year, they felt that contributions must be increased to make up his salary of $370.00 per year. When the canvassers came to Skinner, Manning and Waff, they would not increase their contributions. Meredith, by his own confession, because of his feeling toward these three men, declined the call.

For nearly three months Campbell found a hospitable home with Thomas Waff. On Saturday, November 9th, the local church had their regular monthly conference. Thomas Meredith

was absent, due to his attendance at the Baptist State Convention at Cartledge Creek in Richmond County. The church considered what Meredith had published in the *Interpreter* in July; that is, the eight allegations against Hall's preaching and Meredith's other interpretations of it. They resolved that it was a "malicious libel," and suggested that a committee of five be jointly arranged to investigate further and conciliate the parties. The entire church voted for this with the exception of three or four. The membership then was about one hundred and sixty.

Dr. Hall could remain with Thomas Campbell at Edenton but two Lord's days. He left about November 14th to rejoin Alexander Campbell at Norfolk, to accompany him on his mission to Baltimore, New York, and Philadelphia. On November 16th Thomas Meredith arrived home from the State Convention. When he learned what had taken place, he was very indignant and deliberately set about bringing the matter to a decisive issue. He called a conference of church members for Tuesday night, the 19th. The following is a minute of the proceedings:[11]

> The brethren being met, without knowing the object of the meeting, brother Meredith engaged in prayer, and then proceeded to state, that in consequence of certain proceedings of the church, during his absence, he had called the members of the church together, to inform them, that having admitted certain ministers of the gospel, whom he called reformers, into their pulpit, contrary to his views, and also of some of the members; and that this church had departed from the principles of the regular Baptists, and was become a Campbellite church;—that he therefore rent himself from this church, and would join some other;—that if none would receive him, he would stand alone;—then made a proposition for all who were unwilling to hear said ministers preach to declare the same by rising;—when some of the brethren (who considered the proposition unauthorized, as coming from one who had "rent himself from the church," consequently not a member), arose to express their opinion, they were refused a hearing, and brother Meredith, requested all in favor of his proceedings to remove to one side of the house, as he had resolutions to propose for their adoption; when one of the brethren arose again to make some remarks, disapproving of the proceedings, he was refused a hearing. Brother Meredith then proposed removing to his own house, and was answered he had better do so, as being a more suitable place, which he accordingly did, saying, "They have the house, let them keep it"; and so retired with a part of the persons who favored his proposals; thus the meeting terminated.

Thomas Campbell was now past seventy years of age. He was emphatically a lover of peace. He was possessed with a passion for Christian union. He was a guileless soul. It is to be remem-

bered that this is the same Thomas Campbell who asked that his "Christian Association" be received by the Pittsburg Presbyterian Synod after he had given to the world his *Declaration and Address.* Being without guile he had not thought that Meredith would precipitate a division; in short, stampede these people by a powerful polemic, portraying him and Hall as interlopers and heretics. He had no heart for a feud with Meredith. His soul was too refined, too pure, too gentle. If his son, Alexander Campbell, had been in this arena, there would be a different story. Forensically, Meredith won the day. The few Disciples remaining continued under the Baptist name, until Meredith himself became liberal, and they could receive any representative Disciple minister into any pulpit of the Chowan Association without censure. In fact, the very lack of any overt opposition to Disciples in this Association in later days was a piece of consummate tact on the part of the Baptists, which tended greatly to maintain their churches intact for the Baptist Cause.

Thomas Meredith's state of mind at this time may be understood by the following admission which he made in a personal polemic against the Disciples published in his journal:

> What these people really believed, I knew not, I inquired not, I cared not. I found the enemy in possession, I found them in his ranks, I was convinced that they had placed themselves there voluntarily, and I wanted to know no more. They were now to all intents and purposes hostile to the Regular Baptist church, and I proceeded to treat them accordingly; not by contending with them, but by separating from them, by withdrawing the church from under their usurpation, and by leaving them to stand alone, and to fall alone, the victims of their own perfidy and folly.

He said that Thomas Campbell "had been induced to travel all the way from Wheeling to Edenton, with the expectation that he would there find a church, congregation, salary, etc., all to his hand." He emphasized his "standpat" attitude, in summing up his reaction to the reformatory effort at Edenton by his assertion that "Revolutions, whether in church or state are always to be deprecated."

Thomas Campbell did not leave Edenton until February, 1834. On December 27, 1833, the Yeopim Union Meeting, comprising the Baptist churches of Edenton and vicinity, met at Piney Grove Meeting House, and formally excluded the Disciple group

in Edenton from "all privileges, responsibilities and relations of this Union Meeting."[12] A special committee served under the leadership of Thomas Meredith. It was called "The Committee on the Case of the Campbellite Reformers." They reported that "the system of Religious doctrine and practice proposed and recommended by this sect, is unsustained by the Scriptures, subversive of the fundamental principles of our churches and singularly productive of strife, contention, and ill-will among brethren." They passed the three following resolutions:

Resolved, That we, the members of the Yeopim Union Meeting, will receive none known or suspected to be Campbellite teachers into our pulpits, —that we will admit neither them nor their adherents to our communion,— and that we will in no way give our sanction to the peculiar principles and measures which it is the aim of that party to propagate.

Resolved, That we recommend to the churches which we represent, and those composing the Association to which we belong, to exercise seasonable precaution against the propagators of this new heresy,—to discountenance their preaching among their people,—and to expel from their communion any who shall be known to embrace or to favor their innovations.

Resolved, That it is considered due to the cause of truth and Christian concord to guard our brethren against the ministrations of one, Thomas Campbell, a teacher of Campbellism, who has been for some time visiting among our brethren, carrying with him letters of recommendation from persons residing in Edenton, and laboring, it is believed, to disseminate his peculiar sentiments among our people.

In February when Thomas Campbell left Edenton for Greenville, he went by way of Tarboro, where he had printed a pamphlet concerning his recent experience at Edenton. It was signed by Joseph Manning, Thomas Waff, and H. A. Skinner, and dated February, 1834. Meredith contended that Campbell wrote this pamphlet. It was an appeal for "justice and sympathy," and subscribed to by the three "much injured and suffering brethren."

The latter part of this narrative of Campbell's visit is a more pleasant tale. After his call at the office of the Tarboro printer, Campbell visited the home of General William Clark in Greenville. Clark was then living in his "tavern home," diagonally back of the present post office.[13] Mrs. Clark's maiden name was Miss Louisa Pearce Lanier. She was from one of the distinguished families of Pitt County. It was said of her that she had a "strong, active and inquiring mind, that thought for itself, and acted on its own conclusions." It was therefore not hard

Group I, Pioneer Churches

First Column, from the top downward: Hookerton, Bay Creek, Kinston, Pfafftown.

Second Column, from the top downward: Piney Grove, Oak Grove, Wheat Swamp, Beaver Dam.

Group II, Pioneer Churches

First Column, from the top downward: Rountrees, Jefferson, Pleasant Hill, Broad Creek.

Second Column, from the top downward: Chinquapin Chapel, Concord, (Pamlico County), Old Ford, Mill Creek.

for her to break "loose from the prejudice of education and the scholastic creeds of the day." So when "the principles of the Reformation as promulgated by Mr. Campbell were first presented to her mind, finding them in exact accordance with the conclusions of her own judgment, she readily united in the work of the Reformation." The General was not at home when Campbell arrived. He returned within a few days and brought two other preachers. These were John P. Dunn and Abraham Congleton. These three were preaching that all human creeds should be abandoned and that the Bible alone should be accepted as sufficient for faith and practice. For this they had been denounced and proscribed as "Campbellites," by the Neuse Association at their Fort Barnwell meeting the previous October. This was at the instigation of Thomas Meredith.

The three preserved letters of Thomas Campbell written at this time constitute about all of the direct information we have of this part of his visit to North Carolina.[14] His first, from Greenville on February 17th is written to his oldest daughter, Mrs. Dorothea Bryant. His second gives no place in the date line and was written March 7th to his wife. The last was also to his wife and written from Pantego, April 9th. He mentioned another letter, which we do not have, written to his wife from Hookerton on March 11th. They are scanty in historic detail, but we are grateful for the precious little they reveal.

He stated that he had had continued good health on this prolonged mission, and that he was grateful for the kindness of "brethren and sisters of a nearer and dearer affinity than flesh and blood." He did not consider that he did anything for the Cause during his first three months at Edenton. In fact he referred to his whole Carolina experience as his "Patmos." But after his visit at Greenville and Hookerton he said with some enthusiasm, "I have been very much engaged since my arrival in this part of the State, and have the prospect of being so during my continuance here." He spoke of a Union Meeting of the Disciples which was to be held near him on March 28-30. He pleasantly anticipated meeting with the "few friends of reform," especially the preachers, "for the purpose of concert concerning our future proceedings." The Union Meeting was certainly the oldest group organization among North Carolina Disciples. He

felicitated his wife on her hearty concurrence in this pilgrimage. He said: "Without your consent, I had not been here; wherefore you are share and share alike with me in the fruit and reward of my labors."

By April 9th he was in Pantego in the home of Thomas J. Latham. He preached in the old Concord church. He had stopped on the way, for a night with William and Sarah Campbell, near the present Hunters Bridge, toward Yeatesville. This old Campbell home stood on what is now an open cultivated field on the plantation of Mrs. Asa Waters near the old Washington-Leechville highway. Thomas J. Latham, of Pantego, was then in his prime, thirty-seven years of age, a school-teacher, and one of the best trained men of Beaufort County. Latham must have profited largely by this visit. For, seven years later his voice was effective in leading the Bethel Conference of Free Will Baptists to adopt the major ideals of the "Restoration Movement." This eventuated in 1845 in a merger with the Disciples.

A North Carolinian who claimed to have heard Thomas Campbell preach on this visit, in writing of it many years afterward, said:[15] "One thing which impressed me was that he preached sitting down. He had rather a long, but narrow face, high prominent forehead, with long, white hair, rather full hair. He sat with a large Bible open, and read much from it." And in the evening it was by the pale light of the tallow candle that he declared "the whole counsel of God." He left for Richmond, Virginia, about the first of May, thus having been in the State for six months.

The story of Alexander Campbell's visits to North Carolina is but a "short and simple annal." He never came except to pass through by the best available transportation. John P. Dunn, in a letter to Alexander Campbell dated Hookerton, June 26th, 1845, made an appeal for an evangelist, which he said the Disciples of the State greatly needed, and concluded:[16] "Should it ever meet your convenience, do visit and instruct us in this section of country." After Dr. John T. Walsh located in the State in March, 1852, he urged him to come to the Annual State Meeting. In June he wrote Campbell: "Our annual meeting takes place in October, and our brethren here would be delighted to have you with them. * * * If you will visit us, I am quite sure you can do something for Bethany College worth coming

for. Shall we have the pleasure of seeing you? It is only one day's travel from Richmond by railroad. Let me hear from you and come if you can." To which Campbell replied: "I hope some day to visit the brethren in North Carolina, if the Lord will."

His first trip through the State was in November, 1838. It was to meet friends in the Savannah Valley and in the Piedmont Section of South Carolina, in Augusta, Georgia, and others to the West and far Southwest. It was forty-eight hours' travel by rail, stage, and steamboat from Petersburg, Virginia, to Charleston, South Carolina. He reached Wilmington, North Carolina about ten o'clock on the night of November 20th. Here he rested sixteen hours until two o'clock on the afternoon of the 21st. In this interval he prepared and dispatched an article for the *Millennial Harbinger*. The Carolina scenery to him was an unchanging panorama of "long-leafed pine" and "white sand." He said:[17] "Having passed over hundreds of miles of this piney desert, without a single hill to relieve the tedium viae from Petersburg to Augusta, the monotony of everlasting sands and evergreens becomes oppressive, and one naturally sighs for the hill and dale, the lofty mountain and deep valley, as one that is incarcerated in a Bastile sighs for daylight and liberty." From Louisiana, the limit of this trip, he returned home by a Mississippi River steamboat.

Campbell came through North Carolina again, accompanied by R. L. Coleman of Virginia, in April, 1845.[18] This was after the establishment of Bethany College. It was to see Mrs. Emily H. Tubman of Augusta, Georgia, who was one of Bethany's most generous supporters. The long railway line had now been in operation for five years. It required twenty-two hours, however, for the two hundred and thirty miles' run from Richmond to Wilmington, where they arrived April 2nd. It was then about twenty hours' ocean voyage to Charleston for them. They returned to Virginia from Augusta two weeks later by the same route.

Once again, on April 29th, 1857, he crossed the State going North between his familiar terminals, Augusta and Richmond.[19] But this was the day of the Trunk Line and speed, so that his time on the road was reduced two-thirds as compared with his former tours between these points.

Notes

[1]The Christian Baptist, revised by D. S. Burnet, page 291. [2]Millennial Harbinger, 1830, page 238. [3]Ibid., 1843, page 511. [4]N. C. Baptist Interpreter, July, 1833, page 161. [5]Millennial Harbinger, 1833, page 560. [6]N. C. Baptist Interpreter, issue March 15, 1834, page 66, et seq. [7]Christian Almanac for North Carolina, 1834, Duke University Library, pages 6-8. [8]History of the Chowan Baptist Association by James A. Delke, page 103. [9]Christian Baptist (Walsh) July, 1859, page 199. [10]N. C. Baptist Interpreter, March 15, 1834. [11]From Pamphlet printed at Tarboro, N. C., Feb. 1834, signed by Waff. Manning and Skinner, but which, Meredith claimed, was written by Thomas Campbell. This pamphlet is in Carolina Collections, University of N. C., bound with minutes of the Contentnea and Kehukee Associations and other material; card catalogue VC286C64. [12]N. C. Baptist Interpreter, Jan. 4, 1834, page 12. [13]This "Tavern Home" of Gen. Wm. Clark stood at the corner of the present Cotanch and Second Streets. It occupied two lots Nos. 125 and 137. These lots can be identified by number on the map of the original plan of the town which is in the City Engineer's office. The deed for this property is in book GG, pages 325, and 364 in the office of Register of Deeds, Greenville, N. C. [14]These appear in "Memoirs of Thomas Campbell," by Alexander Campbell. [15]Respess in the Watch Tower, March 24, 1905. [16]Millennial Harbinger, 1845, page 429. [17]Ibid., 1839, page 112. [18]Ibid., 1845, page 277. [19]Ibid., 1857, page 508.

Chapter VI

THE CAMPBELL-MEREDITH CONTROVERSY

An aftermath of Thomas Campbell's visit to North Carolina in 1833-'34 was the newspaper controversy between Alexander Campbell and Thomas Meredith. This appeared in Campbell's *Millennial Harbinger* and Meredith's *North Carolina Baptist Interpreter* of 1834, and his *Biblical Recorder* from 1835 onward. It ran intermittently in these papers from 1834 to 1849, the juxtaposition of the direct argument being submitted in 1835 and '36.

Meredith began it by writing a serial of fourteen installments for his paper with the caption, "Campbellism Examined." Soon after these articles began to appear, they were observed by three of Campbell's friends in Barnwell County, South Carolina. These were William R. Erwin, M. M. Robert, and James D. Erwin. Meredith had given them this challenge: "Every man is bound by the rules of argument to sustain his own position by adequate evidence * * * and as we are decidedly unwilling that truth so important should be trifled with, or that evasions of any sort should be tolerated in matters so sacred, we hereby respectfully call upon the advocates of the sentiments we oppose, either to stand up to the question and produce the requisite proof—such proof as the plain common sense of mankind shall approve, or else retract their position." These friends of Campbell wrote Meredith March 5, 1834, that the sentiments of his challenge greatly pleased them. They accordingly remitted for three subscriptions, with the provision that Campbell be given "line for line, and page for page" with Meredith in the *Interpreter* in the printed argument.[1] This Meredith declined and returned the money. Later, however, Meredith offered Campbell the privilege of being heard in the *Interpreter* on equal terms with the editor. Campbell considered this a most unusual and gracious courtesy and began his discussion by singing the praises of this great Baptist leader.

Thomas Meredith was born in Bucks County, Pennsylvania, July 7, 1795.[2] The brightness of his youth encouraged his par-

ents to give him the best available training. After his preparatory course at Doyleston Academy, he attended the University of Pennsylvania, graduating there in 1816. He had purposed to be a lawyer, but turned to the ministry. He studied theology under his pastor, William Staughton. He was licensed to preach by the Sansom Street Baptist Church in Philadelphia, December 30, 1816. He came at once to Edenton, North Carolina, for missionary work and was ordained there in 1818. The next year he located as pastor at New Bern, remaining for two years, establishing the church there. He was then engaged in the Savannah, Georgia, pastorate; returning to Edenton in 1825 for an eight years' engagement with that church and Bethel, a rural church of the county. While in Edenton he founded the *Interpreter*, first Baptist organ of the State. In 1835 he returned to New Bern where he preached and published the *Biblical Recorder*. For a considerable period this was the only organ of the Baptists in the South. In 1840 he removed to Raleigh, where he died November 13, 1850.

Meredith, as a writer, and advocate of higher education, and co-operative missionary policy was the outstanding leader of the Baptists in the State and in the South. His communion gave his name to their College for women in Raleigh because of his pioneer leadership in that field. His agitation for co-operative missions was a leading factor in the organizing of the Baptist State Convention at Greenville in 1830. His printed address of that occasion shows a thorough knowledge of his people and his cause in his bold, cogent reasoning. It thrills one as the vision of a missionary statesman. It is perhaps the greatest document in the religious literature of the State.

Meredith was thought by Campbell to be "the ablest editor of the Baptists, south of New York."[3] He had based his review of Campbell's teachings on his "Extras" on "Remission of Sins," and "Regeneration" which had appeared in the *Millennial Harbinger*. A mutually satisfactory proposition for this newspaper debate was never reached by them.

Meredith framed a proposition for Campbell to defend by taking a statement of Campbell, depriving it of its context, and submitting it as follows:[4]

"The system of facts announced in the gospel, when apprehended by the natural mind, do, of themselves, delineate the

image of God upon the human soul; and it is by the operation of these facts, thus acting on the understanding and the heart that sinners are created anew and formed for the Glory of God."

Over against the above proposition which Campbell never owned, Campbell presented the following affirmation:[5]

"Revealed religion is founded on facts (not opinion or theories). The Gospel facts are the moral seal which testimony conveys to the understanding and faith brings to the heart of sinners, by which God creates them anew, and forms them for his Glory."

Meredith never acceded to a discussion of the latter proposition, and Campbell sharply repudiated the one submitted by Meredith. The result was a war of words, in default of a clear-cut controversial proposition. These great men were quite human when it came to the heat of debate. As the controversy proceeded, glaring phrases appeared from both sides. Meredith said, Campbell "foams and flounces like a wild bull in a net"; spoke of his "terrible bluster"; said he was "neither a gentleman nor an honest man"; asserted that Campbell's harsh words about him "bespeak a weak mind, a vulgar taste, a scarcity of argument and the irritation of mortification and defeat." On the other hand Campbell retorted that Meredith's submitted proposition was "a forgery," and "a genuine counterfeit"; sighed, "Alas! for this generation when thus act the leaders of the people"; exclaimed that Meredith "does not know how much he owes to my mercy," and declared that Meredith's "theory is so blown to atoms that he has not himself courage to gather the broken pieces and attempt to tack them together"; and in the end called him the "untoward champion of metaphysical orthodoxy," as "polished as the brazen knob that decorates an iron palisade."

Campbell sought to clarify the point at issue by saying:[6]

> I do teach that the Holy Spirit renovates the human mind by the instrumentality of his word; while you and many others seem to me to contend that the Holy Spirit personally descends from heaven, enters the human heart, and without his word, miraculously creates a man, anew. * * * You cannot adduce a solitary instance of man, woman, or child having been renewed but by truth spoken or heard. But I pretend not to separate the Word and the Spirit of God. I do not say the Word alone, nor the Spirit alone enlightens, sanctifies, or saves. With the Lord Jesus I would

pray to the Father, "Sanctify them through thy truth; thy word is the truth." I would not say with you, "Sanctify them by thy Spirit, alone."

Campbell's communications in the *Biblical Recorder* in 1835 and '36 gave him a wide circle of North Carolina readers. Sensible to his opportunity he boldly took them into his confidence to the end that he might "save some of them from the paralysis of the mystic divinity of the days of ignorance and superstition."[7] Speaking of the confusing interpretations of the action of the Holy Spirit in a man's conversion, given by current theology, Campbell said:

> If our friends of North Carolina who read this *Biblical Recorder* understand such language, they are greater adepts in the Diversions of Purley or Horne Tooke's metaphysics of words than we of Virginia. * * * My courteous and pious readers, this barbarous and unintelligible jargon which you daily read and hear from mystic pulpits and mystic presses is the great reason why you spend so many cloudy days and gloomy seasons—why you complain of so many desertions, and cold and languid hours in your Christian life.[8]

Referring to their mutual use of Bible facts in argument, he said exultantly: "Every inch of ground, Mr. Meredith gains from me, it shall be at the point of the sword of the Holy Spirit." He concluded: "Brethren of North Carolina, 'strike, but hear me!' Every man of you that fears God and loves Jesus Christ, I claim as a brother. Need I say that it will be your honor and your bliss to know all the truth, and stand perfect and complete in all the will of God."

Meredith complained that Campbell did not argue in defense of his Extras and said that for him to answer Campbell's "cavils, complaint, and railing accusations * * * would be just about as consistent as to use a twenty-four pounder in killing crows and blackbirds."[9] He emphatically concluded that Campbell "denies all direct and immediate agency on the part of the Deity in the work of regeneration."[10] To this Campbell replied by stating his old proposition succinctly:[11]

"That God does only by the knowledge and belief and obedience of the gospel facts, through his Spirit, renew the hearts of sinners." He added: "But I cannot preach with the ingenious, the metaphysical, and learned Mr. Meredith, that the Spirit, without the word, without the faith, repentance, and obedience,

renovates the hearts of sinners.'' Meredith contended that this misrepresented him.

It is obvious that these men misunderstood each other, at this time, on this point. This discussion makes dreary reading indeed to the reader of today, who would readily agree with Campbell's observation that it embodied, ''many pages of very flat and insipid controversy.'' The formal discussion was closed on Meredith's initiative in the summer of 1836. He repeated that Campbell would not defend his ''Extras.'' He thanked his readers for their ''patience,'' and ''to accommodate our contemporary,'' offered ''to publish awhile longer for Mr. Campbell,'' unless subscribers should protest but stated that he would ''give no attention to his articles further than perhaps an occasional remark.''[12] In closing this stage of the conflict, Campbell insisted that he was a ''benefactor'' of Meredith, having led Meredith to declare against the theory of ''regeneration without the word'' and concluded: ''He will not henceforth teach that a man is regenerated without any knowledge or faith in the word of the Lord, or that a person may be born into the kingdom of heaven without the knowledge or belief of the gospel.'' As a matter of fact, evident in his writings, Meredith had so nearly agreed with Campbell, he was charged with ''Campbellism,'' the epithet applied by opponents of the Disciples in current denominational parlance. Campbell congratulated him ''on his redemption from the tyranny of super-oxygenated Calvinism,''[13] and said, ''His late developments must be regarded as a singular triumph of truth and light over deep-rooted prejudice, and long-cherished error.''[14]

Meredith never conceded agreement with Campbell with regard to the design of baptism in the remission of sins. Yet in answering a South Carolina correspondent he admitted:

> That the scriptures have connected baptism and remission in some sense, it is worse than useless to deny. We are aware that attempts have been made to destroy the force of the passages referred to; but always with such success as to betray the nakedness of the land, and at the same time to illustrate the deplorable effects of partisan prejudice. On this point Mr. Campbell has always had the advantage of his opponents. He has triumphantly quoted such passages as Acts 2:38, against which nothing has ever been offered better than a flimsy criticism or a palpable perversion of apostolic teaching.[15]

However, he further said, "While Mr. Campbell elevates the baptismal sacrament above its proper level, our brethren on the other side run as far into the opposite extreme. The truth, in our opinion, lies midway between these two excesses."[16] To which Campbell replied: "When my summit level elevation of baptism is considered, I am persuaded Mr. Meredith agrees with me. It is this: The person that knows that immersion is commanded by Christ, and wilfully disobeys or neglects it, cannot be saved. Higher than this, A. Campbell never ascended; and if the Baptists stand below this elevation, I do assure them that, in my judgment, the truth lies not between them and us."[17]

In 1849, while editor of the *Southern Baptist Review,* Meredith wrote an essay on "Baptism for the Remission of Sins," taking substantially the same ground as Campbell. He spoke of baptism as "the great initiatory act of the New Testament scheme of salvation, the only avenue to the interior of the Christian kingdom."[18] Campbell observed that this essay did not provoke much adverse criticism from the Baptists and took the occasion to commend the remarkable progress in that great communion. Speaking of their growth within a quarter of a century, he said: "It has come to pass that what some of the more contracted and ill-informed then reprobated as damnable heresy and destructive error is now regarded as inspired wisdom and divine knowledge, or at least well worthy of still more concentrated examination and regard."[19]

About a year before his death, feeling that he must show his constituents wherein he disagreed with Campbell, Meredith stated as follows:[20]

1. We do not hold, nor have an idea, "that baptism was designed to introduce the subjects of it into the participation of the blessings of the death and resurrection of Christ."

2. We hold, not only that baptism has no abstract efficacy, but that it has no efficacy of any sort,—except what, as a passive institution, it derives from the fact that it is an initiatory rite—the medium of entrance into the Christian kingdom.

3. We do not hold that baptism is the means of obtaining absolution.

4. We do not hold that baptism changes the state of the believer, any farther than said state may be effected by an outward institution operating as a medium of entrance into the kingdom of Christ.

Campbell said of this:[21]

As to Elder Meredith's effort to show wherein he dissents from my views, I must say, that it is by no means a happy effort. "Baptism," with him, "has no efficacy of any sort,"—"only as an initiatory rite,"—"the medium of entrance into the Christian kingdom." Well, then, it has the efficacy of initiating a proper subject into the kingdom of Christ. But this is a very great efficacy. * * * Unless Elder Meredith thinks it a dishonor to agree with us in baptism for remission of sins, why divide between the south and southwest side of a hair to make himself orthodox, in virtue of dissenting from us! * * * I, therefore, suggest to him the propriety of either sharpening his knife or giving up the trade of hair splitting.

The progressiveness of this gifted Baptist leader particularly in his last years, averted much potential defection to the Disciples from the Baptists in North Carolina. In his old home district, the Chowan, a sympathetic understanding of Baptists and Disciples was in large measure established. Disciple ministers were welcomed into their pulpits, they patronized Bethany College, and sent correspondent messengers to representative Disciple meetings. On their part the Disciples sent delegates to the Chowan meetings, contributed to Baptist schools with money and students, and were happy in such fraternal relations. Only in the Neuse Association, and its immediate environment, where Calvinism and intolerance prevailed in a larger degree, and yielded more slowly, was there considerable breaking away from the Baptists, to the Disciples.

The need of distinct reform, based on New Testament precedents, of the evangelizing methods in vogue at the time of this controversy, many leaders felt and acknowledged. An instance will show the need of this reform from a news-letter of Dr. Billings, Meredith's first successor at Edenton. It was written August 16, 1819, and reported a typical North Carolina Baptist revival, in progress in the vicinity of Edenton. He said:[22]

Brother Spivey and myself preached to about two thousand people in the open air; but the cries of the people at last totally overwhelmed us. Some despairing,—some crying for mercy,—others rejoicing,—some saying they had found Him,—others exclaiming, Glory, glory, glory! etc. Young men, by dozens, holding each other weeping, groaning, and rejoicing! The old members, men and women, embracing each other, weeping and rejoicing! Some of us kept the stage, others went among the distressed. In a word, we preached, prayed, sung, and exhorted, till we were all entirely exhausted.

We assembled at 10 o'clock, and departed about 2, leaving not less than five hundred persons, under various exercises of mind,—the male and female members staying to exhort and pray with them.

Notes

[1]Millennial Harbinger, 1834, page 382. [2]From a sketch by Charles E. Taylor in Baptist Historical Papers. [3]Millennial Harbinger, 1835, page 31. [4]Ibid., page 316. [5]Ibid. [6]Ibid., page 447. [7]Ibid., 1836, page 16. [8]Ibid., page 21. [9]Ibid., page 131. [10]Ibid., page 133. [11]Ibid., page 137. [12]Ibid.. page 353. [13]Ibid., 1839, page 40. [14]Ibid., 1840, page 448. [15]Ibid., page 537. [16]Ibid., page 538. [17]Ibid. [18]Ibid., 1849, page 219. [19]Ibid., page 137. [20]Ibid., page 685. [21]Ibid. [22]Latter Day Luminary, Nov., 1819, page 512.

Chapter VII

THE BAPTIST BACKGROUND

In human antecedents, the immediate approaches to the history of North Carolina Disciples of Christ are all of Baptist character. First the General Baptist immigrants from England and New England from whose nuclei arose colonies of their faith in North Carolina; then the Free Will Baptists, their successors in all but name; and then the Regular Baptists who reacted from the Calvinism of the Philadelphia Confession of Faith and were rather independently aligned at the time of the appearance of the Disciples. It is of primary importance that the Baptist history of this period be known, if one is to comprehend the North Carolina Disciples.

In the first decade of the Seventeenth Century, John Smyth led a movement in England and Holland which resulted in the founding of the English General Baptists.[1] He was trained at Cambridge University. He left the Church of England in 1606.[2] He became the "teacher" of a group of Separatists, of which Thomas Helwys and John Murton were leading members. This was at Gainsborough. There was a like group at Scrooby. The Gainsborough group because of vigorous persecution of King James I crossed to Amsterdam where they were established for awhile. The Scrooby group for the same reason also went to Amsterdam, later to Leyden, from whence they sailed as Pilgrims on the Mayflower to New England.

At Amsterdam Smyth was converted to Arminian principles.[3] He renounced infant baptism, and contended for a regenerate Church membership baptized upon personal confession of faith. This was in 1609. He united with a Mennonite Church, and died in 1612.[4] In the meantime Helwys and Murton returned to London and founded in 1611 the first General Baptist Church composed of Englishmen, which stood on English soil.[5] By 1626, there were five such Churches with a total membership of one hundred and fifty.

By 1644, they had forty-four churches. In 1660 they had twenty thousand members. During the next century they suf-

fered much from heresies. However, in 1760, after the great revivals of Wesley and Whitefield a "New Connection" of General Baptists was established on a sound evangelical basis. Their cardinal tenets might be outlined in brief as follows:

(1) Universal freedom of conscience in worship, (2) Weekly observance of the Lord's Supper, (3) Practice of immersion as the only baptism upon personal confession of faith, (4) Distinct separation of Church and State, (5) Belief in General Atonement.

John Smyth had written an essay against infant baptism. As an argument this is thought to be as clear and cogent as ever came from a Baptist on that subject. Pioneers with these convictions suffered much persecution both in England and America.

The first Baptist Churches founded in North Carolina were Free Will Baptist in belief, but are known historically as General or Separate Baptists. Knight, the historian, claimed that their ministers came direct from London but he does not give their names.[6] Morgan Edwards who travelled in North Carolina, said that there were Free Will Baptist families here as early as 1695. They had a yearly meeting organized in 1720 according to Rufus K. Hearne. These churches adhered to the English Confession of Faith, formulated in 1660 and presented to King Charles II upon his accession to the throne.

There were sixteen Baptist Churches in North Carolina in 1752. Seven of these were as follows: Toisnot, in Edgecombe County (identical with the Wilson, North Carolina, Primitive Baptist Church of today), Falls of Tar River, in Edgecombe County (now Nash County), Kehukee and Fishing Creek in Halifax County, Reedy Creek in Warren County, Sandy Run in Bertie County, and Shiloh in Camden County. These seven churches adopted the Philadelphia confession of Faith when the Kehukee Association was founded in 1765. Six other churches of this group of sixteen of 1752, were as follows: Perquimans, in Perquimans County; Gum Swamp in Pitt County; Grimesly, and Little Creek in Greene County; and Wheat Swamp and Lousan Swamp in Lenoir County.[7] These six churches would not unite with the Kehukee Association at its organization in 1765. The other three churches remaining of the sixteen, are

not known or traceable at this day. It is assumed that they joined the Kehukee Association.

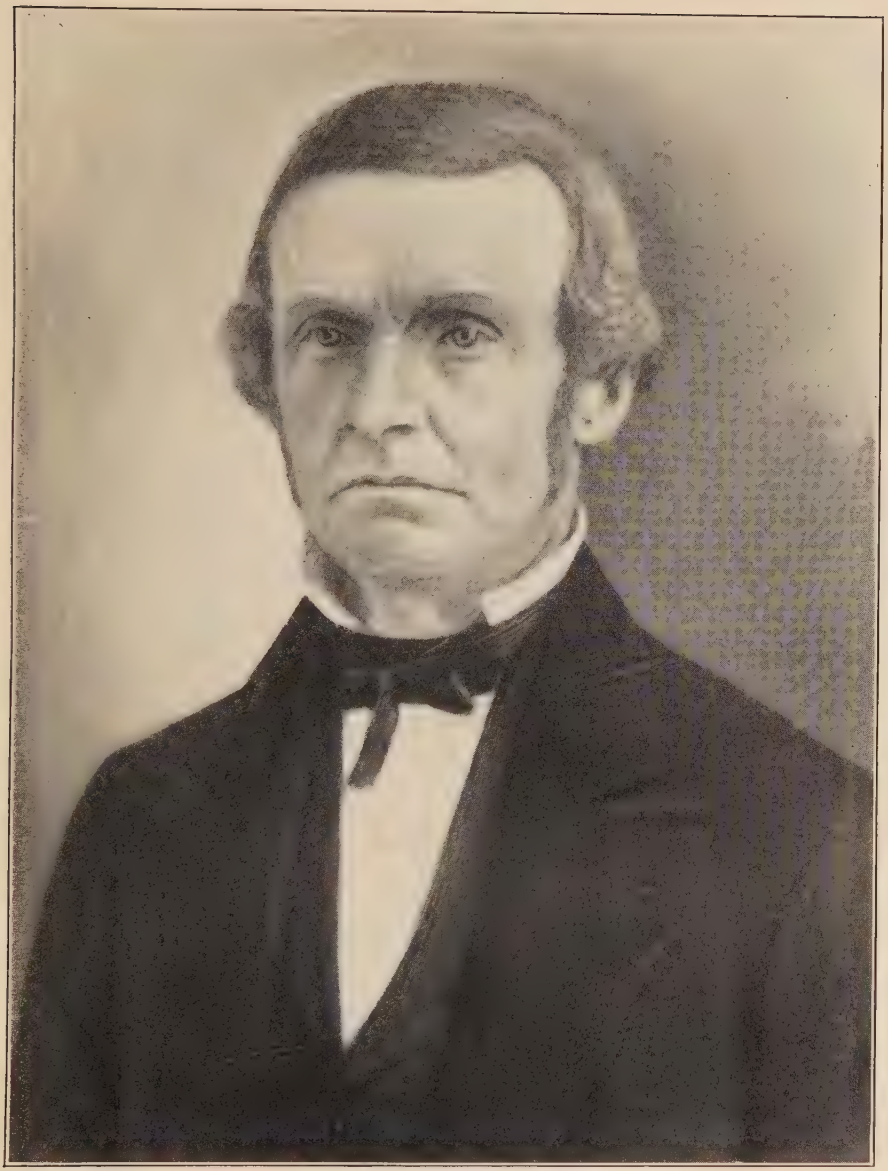
In May, 1755, John Gano, representing the Philadelphia Baptist Association visited these North Carolina Baptist Churches. He was a trained leader, very superior in education to the pastors of these Baptist Churches. He came to reconstruct their church polity and doctrine to accord with the current emphases of the Philadelphia Association. His presence and mission were resented by these Baptists, but his powerful personality awed and intimidated them. This prepared the way for the visit the next fall of Peter Peterson Van Horn, and Benjamin Miller, also of the Philadelphia Association. They led most of these Baptists into the high Calvinism of their Philadelphia Association; hence they were organized into the Kehukee Association, governed by that creed, in 1765.

The family name of John Gano, who figured so largely in this transition of the Baptists of North Carolina, is of much interest to the Disciple historian. He was a chaplain in the American Revolution and closely associated with General George Washington. He was a North Carolina pastor at the Jersey Settlement on the Yadkin, before the Revolution. He later became pastor at New York; then at Philadelphia. He was then perhaps the outstanding Baptist preacher in America. In 1787 he located at Frankfort, Kentucky. His son, Richard Montgomery Gano, was a General in the War of 1812. His great-grandson, Richard Montgomery Gano, Jr., was a Brigadier General of the Confederacy, and fought under Albert Sidney Johnson and John H. Morgan. John Allen Gano, was a grandson of the famous John Gano, a son of the first General R. M. Gano. He was for sixty-three years a minister of the Disciples in Kentucky, baptizing ninety-eight hundred souls. He was the successor of Barton W. Stone at Cane Ridge. He had a son, the second General R. M. Gano, who after the Civil War became a Disciple evangelist, leading more than four thousand converts into the Churches of Christ in the Central Mississippi Valley.[8]

Among the first Baptist preachers in North Carolina whose names are preserved for us, were Paul Palmer, Joseph Parker, William Parker, John Winfield, William Sojourner, and Shubael Stearns. These were all General Baptists, or Separates as they were called in New England. It seems that the two Parkers

and John Winfield were trained and inspired for the ministry by Paul Palmer. The first Baptist Church established in the State was Shiloh in Camden County, under Paul Palmer.[9] It was in 1727. The second was Meherrin in Hertford County in 1729, under Joseph Parker. In 1773 Parker began preaching at Quotankey Creek in Pitt County, and at Wheat Swamp, in Lenoir County, where he resided. He died in 1791 and was buried in Robert Wyrington's graveyard on Wheat Swamp.[10] There is no mark at his grave. James Roach a Free Will Baptist preacher of Craven County then came and took charge of Wheat Swamp and Lousan Swamp Churches adding much strength to them. It was said of Joseph Parker that he "was a square built man, with broad face, about five feet, eight inches high, and in his latter years wore on his head a cap continually. His manner in preaching was full of animation." He is regarded as the father of the Free Will Baptists of Eastern North Carolina.[11] At this time there were three Free Will Baptist centers in the region: namely, Wheat Swamp in Lenoir County, Gum Swamp in Pitt County, and Pungo (near Ransomville) in Beaufort County. William Parker is said to have preached at Gum Swamp. He died in 1794. John Winfield's home was on the Pungo.

These three preachers, the two Parkers and John Winfield refused the Philadelphia Creed to the last and held their churches out of the Kehukee Association: namely, Wheat Swamp, and Lousan Swamp in Lenoir County, Gum Swamp in Pitt, Grimesly and Little Creek in Greene, and the group in lower Beaufort on the Pungo. The main difference at this time between the Calvinistic Baptists and the Free Wills seems to have been that before admission to the Church of any convert by the Calvinists, a Christian experience must be related by the convert subject to catechetical examination and determination by church leaders; whereas the Free Wills baptized one into Christ upon his simple profession of faith. In 1766 the name of Free Will Baptists began to be applied to this group by their enemies to contradistinguish them from Regular, or Calvinistic Baptists.[12] This term was used in the Flat Swamp community near Robersonville to apply to their neighbors at Gum Swamp, an adjacent community, in Pitt County. Free Will Baptist growth was very slow, due in part to the aggressive Calvinists.



Thomas Jordan Latham, 1797-1862

Benjamin Parrott, 1798-1858

It is stated that in 1807 they had but three ministers and five Churches. Jeremiah Heath came to their ministry that year. He said that in 1827 they had 800 members, with the following as their leading ministers: Frederick Fonville, Isaac Pipkin, Henry Smith, Levi Braxton, Nathaniel Lockheart, Reading Moore, Jessie Alphine, Jere Rowe, James Moore, and Robert Bond. He added: "The ministers are all men of families, of little property, and not a single scholar among us."

Many of the Free Will Baptists of these Churches, which had been founded nearly a century before joined in the merger with the Disciple Movement at Hookerton on May 2, 1845. This we are to tell later. But it should be said here that the present Wheat Swamp Church, in Lenoir County, both in local church name and personnel considered in their unbroken connections, is decidedly the oldest church of the North Carolina Disciples. The other four Churches, as such, never came to the Disciples. Gum Swamp, Grimesley and Little Creek remained Free Will, while Lousan Swamp became Union Baptist under James W. Hunnicutt of Virginia.

In consideration of the early relations of Regular Baptists and Disciples in North Carolina our attention must be given to the Neuse and Kehukee Associations. A century ago it was the custom in the annual meetings of these Associations to have a circular letter written by some specified leader and read for approval. If approved it was printed with the minutes. Its modern counterpart is the keynote Convention speech. The Neuse Association Meeting of 1805, printed a circular letter which Alexander Campbell highly commended in his *Millennial Harbinger* for March, 1832.[13] He called attention to the notable departure of the Baptists in their current practices, 1832, from their former simplicities. This circular in the main was an exhortation for the supremacy of the Bible for authority for the spirit and practice of the Church, and a warning against the domination of any merely human personality or system. Objecting to human creeds as binding to the Church, it said:

> They cast contempt upon the Scriptures, and their authors, assuming the prerogative of Christ, they presuppose that the Scriptures are imperfect, and short of being in themselves a sufficient rule for a Church; forasmuch as they add traditions that are not to be found in the word of God and bind them upon their adherents by which they are led to read and

consider those writings more than the Scriptures, thereby lay a greater stress upon them, and so to be like those that seem somewhat in the Church and less regard Christ and his word. This is contempt indeed.

This circular is signed by Francis Oliver, Moderator, and Samuel Buxton, Clerk.

In 1811, this Neuse Association had twenty-two Churches with 1,036 members, and the annual meeting was held October 19, at Chinquapin Chapel in Jones County where John Koonce was minister.[14]

In 1832 it had twenty-one Churches with fourteen ministers and 964 members. Six of these Churches are of peculiar interest to Disciples today. Little Sister, in Lenoir County, is listed as having thirty-two members, with John P. Dunn and Abraham Congleton as ministers. This is the Church from which sprang the Kinston Church of Christ. Another is Rountrees, Pitt County, with twenty-seven members, and Noah Tison, minister. The other four are Grindle Creek, Pitt County, eighty-three members, Gen. Wm. Clark, minister; Southwest, Lenoir County, eighty members, F. B. Loftin, minister; Chinquapin Chapel, Jones County, thirty-one members, J. Brock, minister; and Swift Creek, Craven County, with twenty-four members, founded 1784, D. Whitford, minister. The only new church added on the register for 1834 of interest to Disciples' history, was Kitts Swamp, Craven County.

In the Kehukee Association in 1833 there was a revolt against the Philadelphia Confession led by General William Clark and Jeremiah Leggett. This was purely of their own initiative. They must be credited with having started it, although their movement later had an excellent promotional help in the *Millennial Harbinger*. They had taken one article of their creed so seriously as to give it a literal application. Chapter I, Section 6, of the Philadelphia Confession reads as follows:

"The whole Counsel of God concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down, or necessarily contained in the Holy Scriptures; unto which nothing at any time is to be added, whether by new revelation of the spirit, or traditions of men."

They also broke away from the Calvinistic dogmas of this Creed as to God's decrees in predestination and foreordination, generally called fatalism. Leggett preached much at Tranters

Creek, and Old Ford, in Beaufort County, Smithwicks Creek in Martin County, and Oak Grove in Pitt County. Gen. Clark's home Church was Grindle Creek, in the western edge of Pactolus, but he was known in all the Churches of the district where he was a preacher of power for several years. He was clerk of the Kehukee Association in its momentous session of 1827 where the issue was forced as to organized missions. He wrote the circular letter for the meeting in 1828, at North Creek. It was adopted and printed. It sounds a strong evangelical note, and in spirit and language seems strangely inconsistent with the fatalism of the Kehukee Creed. He had the honor of preaching the annual introductory sermon at the Little Conetoe Meeting in October, 1829, at which time he was also appointed to write the letter of correspondence to the Neuse Association and to be a bearer of the same. This was the last sermon he preached in the Association. Its theme was "The Great Commission." He attended the Kehukee Association for the last time at Morattock in 1830. In 1833, he published a pamphlet entitled "Clark's Defense and Justification to the Kehuky Association." Cushing Biggs Hassell, a layman at that time, replied to this in another pamphlet, October, 1833, in which he professed to answer Clark's "desultory remarks"; offered him a "Primer in which he may learn the first principles of the Christian religion"; and gave an apologetic for the publication. At the Kehukee Association Meeting of 1833, Grindle Creek and Tranters Creek Churches were stricken from the list, and it was resolved to "disapprobate the conduct" of those who had denied their creed at Old Ford and Smithwicks Creek.

We may see what course this revolution took in the churches if we consider as a typical instance of it the following minutes of proceedings of Smithwicks Creek Church, Martin County, in their regular monthly church meetings:[15]

Saturday before the 4th Sunday in January, 1833. A query being handed in, what doctrine shall be preacht in this church for the future; that of the general attonement and speshel application, or speshel attonement and speshel application, the same laid over til next conference.

Saturday 23rd of February, 1833. There being a nonfellowship existing amongst us respecting our principles, on motion agreed the question be taken whereas, John Perry, John Robason, Josiah Lilly, Henry Peel, Luke Bennette, Elizabeth Robason, Pennie Robason, Prudence Peel, Nancy Perry and Sarah Swain rose from their seats declaring a nonfellowship with the

Kehukey creed and our articles. Then dismist. Jacob D. Herrington, moderator.

Saturday before 4th Sunday in March, 1833. On motion the minutes of last conference was red. On motion agreed the question be taken on these ten members before mentioned. And they wear excommunicated, the query is withdrawn, the query then dismist. Jesse Stallings, moderator.

It seems they had a lingering hope of redeeming one member of the excommunicated group, as shown by the following minute:

Saturday, 25th May, 1833. Thos. Biggs Moderator. Brother Joel Perry is cauled in to report, who reports he cited Sister Nancy Perry to attend and she failed to do so; the sence of the conference being taken, and she was excluded for her principles.

Some practices among North Carolina Disciples have descended as an inheritance from these Baptists. One of these is the Union Meeting which has been changed in a measure to meet the demands of the present, but yet in spirit and operation is similar to the old time meeting. In Hassell's *History* it is said that a Union Meeting "consisted in a union of a few churches that met together at stated times to confer in love about matters relating to peace, brotherly union, and general fellowship. Their sessions lasted about three days. Every fifth Sunday in the month was a favorite time for them to be held, including the previous Friday and Saturday."

A quarterly business meeting for every local church was a Free Will Baptist practice. *The Free Will Baptist Discipline*, Page 9, Edition 1880, provided:

"The Church, therefore of Jesus Christ, being of the Baptist order, do covenant and agree that four times a year, viz: every three months, to assemble for the purpose of holding a Godly Conference, the members being all present with convenience, then and there the business of the church shall be done."

This was generally known as the "Quarterly meeting," of the church. It was the common practice of Disciples for many years. It is yet observed by some rural Disciple groups in Eastern North Carolina.

North Carolina Disciples have a reputation as sticklers for the "delegate Convention." This is in large part a heritage from Free Will Baptists. Article 6, Section VI, of the *Free Will Baptist Discipline* says:

"Every regular Church shall be entitled to two delegates to the General Conference."

The line of cleavage between Disciples and Free Will Baptists was the abolition of the creed. Disciples were slow in discontinuing some of the other Baptist practices such as the ceremonial washing of the saints' feet, quarterly communion, and the anointing of the sick with oil. Many of them also retained the mourner's bench for several years.

After the coming of Dr. John T. Walsh, in 1852, and the greater diffusion of intelligence as to the practices of the general Disciple group, these aberrations gradually disappeared. Dr. Walsh submitted the following resolution which was adopted in the Disciples' Annual Meeting of 1858:

"Resolved as the sense of this conference, for the sake of that hearty co-operation which should obtain among us as Christians, and for the sake of uniformity in all our religious exercises, that we regard the practice of calling penitents to a 'mourners bench,' or 'anxious seat' as unscriptural, contrary to the practice of primitive Christians, and, as calculated to produce confusion in the churches and to bewilder and mislead the penitents themselves."

It is to be observed that the colored Disciples of Eastern Carolina who had received their training from ante-bellum masters, or before North Carolina's full adaptations to the general Disciple Movement, continue to this day ceremonial feet washing, together with some other primitive customs. This marks them as a peculiar group, among the American Disciples.

Notes

[1]"A Short History of the Baptists," by Henry C. Vedder, page 201. See also American Church History Series, 1907; "History of the Baptists," by A. H. Newman, pages 38-47. [2]"A Short History of the Baptists," Vedder, page 202. [3]Ibid., page 203. [4]Ibid., page 204. [5]Ibid., page 205. [6]"History of the Free Will Baptists in North Carolina," by Harrison and Barfield, page 40. [7]Ibid., page 53. [8]Christian Weekly, Oct. 14, 1905, page 4. [9]"History of the Baptists in North Carolina," by Chas. B. Williams, page 10, et seq. [10]S. J. Wheeler in art. on "Meherrin Church," in Baptist Historical Papers Vol. I. [11]"History of the Baptists in N. C.," Williams, page 56. [12]"History of the Free Will Baptists in N. C.," page 78. [13]Millennial Harbinger, 1832, page 101. [14]"History of the Baptists," Vol. II. by David Benedict, page 525. [15]From Clerk's records of Smithwicks Creek Church, at present in hands of Purley Getsingier, R. F. D., Jamesville, N. C.

Chapter VIII

RISE OF DISCIPLES AMONG REGULAR BAPTISTS

It is stated by Dr. John T. Walsh that, according to records which he knew, the earliest general meeting of Disciples in North Carolina was held at Little Sister Church, seven miles north of Kinston, on February 2, 3, 1831.[1] This Church was then on the roll of the Neuse Association of Regular Baptists. And the other Churches represented in this Disciple Meeting were likewise nominally registered with the Neuse or Kehukee Associations. The Churches represented were Tranters Creek and Old Ford of Beaufort County, Rountrees and Grindle Creek of Pitt County, and Little Sister of Lenoir County. The delegates reported were General William Clark, John P. Dunn, Abraham Congleton, Walter Dunn, A. Tull, James S. Desmond, B. F. Eborn, John Leggett, Edwin Gorham, O. Canfield, Charles J. Rountree, Willie Nobles, and Isaac Baldree. This was the Union Meeting of Disciples of Christ. It was later amalgamated with the Bethel Conference.

These Churches evidently were those influenced by the preaching of General William Clark who withdrew openly from the Kehukee Association in 1833. Jeremiah Leggett had preached Arminian doctrine as early as 1828 at Old Ford. He now stood with General Clark and helped much with the Beaufort, Martin and Pitt County constituents. John P. Dunn had preached the first sermon of his ministry at Greenville a few months before this meeting. Walter Dunn, his brother, lived near Kinston and was a strong charter member of Kinston Church when organized, January 21, 1843. This was identical with Little Sister, which was moved to the then small village of Kinston.

General William Clark had subscribed for the *Millennial Harbinger* in May, 1830, and was its first reader in North Carolina.[2] In December, 1830, Thomas J. Latham, a Free Will Baptist, of Pantego, was the second subscriber. Clark stated the situation of his group in his letter to the *Millennial Harbinger* of November 17, 1833. He said:[3]

There are four or five of us in this section of country who are engaged in publishing the ancient gospel. I am told that the Neuse Association did, at its last session, exclude us and prohibit us the use of their pulpits, alleging that we were C———ites. I am on the eve of starting to Alabama and Mississippi, and wish you had the means of knowing my character and standing, so that you could recommend me to the brethren. The cause here is gaining ground, notwithstanding there is great persecution and proscription; but we are moved by none of those things. Allow me to mention as my fellow-laborers, Jeremiah Leggett, Abraham Congleton, and John P. Dunn, brethren of the most pure and unblemished religious character. After having stated the gospel facts, and laid open the plan of salvation as clearly as I could, I have heard them express their surprize at its simplicity, and to say that it was as plain as their hand, and that it must stand whilst the Bible stands.

The Neuse Association had its annual meeting at Fort Barnwell Chapel, October 19-21, 1833. The old Meeting House has disappeared. It stood in an oak grove on the western edge of the present Fort Barnwell Village, opposite the junction of the present Dover Road with the hard-surfaced east-and-west State highway. General Samuel Simpson was Moderator and his son-in-law, William P. Biddle was Clerk. Of the 23 Churches in the Association only eight were represented. Thomas Meredith was present. He went from this meeting to New Bern and to the annual Baptist State Convention some days later in Richmond County. The Neuse Association at Fort Barnwell passed the following resolution:[4]

Whereas, Abraham Congleton, John P. Dunn, and William Clark, have embraced, and are now in the habit of preaching doctrines which are deemed not only heretical, but subversive of the peace and best interests of our Churches, viz.: the fundamental views of a certain Mr. Campbell; it is therefore

Resolved, That the Churches connected with this body are recommended to exclude from their pulpits, and from their churches the above named individuals, and all others professing the same and similar sentiments.

The day of exclusion of these three ministers from the Neuse fellowship might well be called the natal day of North Carolina Disciples of Christ. For while Abraham Congleton's subsequent work was shrouded in obscurity, presumably because of his early death, and General William Clark left within two years for Mississippi, yet John P. Dunn remained in North Carolina a tower of Disciple strength, for his twenty-six remaining years. And he had much influence with the Free Will group. Writing

reminiscently in 1851 to Alexander Campbell, General Clark said:[5]

At first I was a Baptist preacher, of the strict Calvinistic order; my only brother was also a preacher of that denomination, and most of my relations were of that order. My father and mother lived and died in that church. I am sure in my mind, that no similar struggle can await me in this life, as the one that I encountered in departing from them. As a Baptist preacher, I had been very successful, was the pastor of several churches, and was happy in the confidence of my brethren, whom I loved dearly; and never shall I forget the struggle of soul that I had when I went into my pulpit and said, "My brethren, I have been wrong." The shock, too, upon them, was very great. Never, whilst I have consciousness, shall I forget that solemn moment. I had become fully convinced, and, if possible, am, after a lapse of many years of critical investigation, more fully convinced that the London, Philadelphia, and Kehuky Confessions, or articles of faith, were wrong, with scarcely one redeeming article. I examined Fuller's doctrine, and found that even worse than Calvin's, for to the objectionable features of Calvin and Gill, he had added that of hypocrisy and mental reservation; for to my mind, it made no difference as to the sinner, whether the limitation was in the atonement or in its application; for if those who were elected before this world or themselves were in existence, were, by an irrevocable decree, to be the only beneficiaries, then the condition of the non-elect was precisely the same.

Renouncing these fooleries and speculations, I stood alone for some time. I knew not what to do, or where to go. Finally, I resigned my pastoral office in the church where I had my membership. I think that there were one hundred or more members in that church. The church insisted that I should take the charge of them again. To this I agreed, upon the following condition: "That they should enter upon their church book a renunciation of everything of human origin, written since the close of the Sacred Scriptures, and that I should be permitted to preach what I understood the scriptures to teach, irrespective of the writings, or creeds, or confessions of faith, before alluded to." In other words, we renounced human authority of every description whatever, in matters of religion. We sent a copy of what we had done to some of the churches adjoining us, and I think seven adopted them. It was just in this state of affairs that your venerable father visited us. We rejected him (for which I have heartily repented), and refused to come into the Reformation. We were ignorant of your writings. I had taken the *Harbinger* for but a short time, and I do not know that any other person took it. We were almost entirely ignorant of your views; and all that we had done, was to renounce human dictation in matters of religion, and owe allegiance to God and his word alone. One of my brethren said to me one day, "Bro. Clark, I do not know what to preach or how to pray; but upon one thing I have determined —that I will study the scriptures, and learn them, so that I may know what to preach and how to pray." These very sentiments had passed through

my own mind only a few days before, and I had also adopted the same resolution.

About this time Elder John P. Dunn, Abraham Congleton, and myself were denounced and published by the Neuse Association, as being Campbellites, and holding the fundamental doctrines of a certain A. Campbell. This was not true, for we did not know what you taught. We had adopted the Bible as being alone sufficient for us as Christians, and this, I suppose, was the heresy charged upon us, and against which the world was cautioned, as being Campbellism. At this period the *Harbinger* became more generally read by us, and we profited greatly by it. The subject of faith was, with me, of very difficult solution. How it could be the gift of God, and yet the duty of man, I could not for my life perceive. I wrote to you upon the subject. In some short time I saw an article on the subject in the *Harbinger,* that faith was produced by evidence. As soon as I read the article, the whole subject matter was plain to my mind, and I wonder why I could not perceive this plain and simple truth before. Our brethren having learned it they taught it, and other denominations, also, learned it, and now teach it.

The identity of the seven Churches to which General Clark referred in the above as having adopted his proposition to renounce creeds and take the Bible as their only authority, is not known with precision. It is assumed that those whose representatives met with him at Little Sister in February, 1831, were in sympathy with his proposal. These were Tranters Creek, Old Ford, Grindle Creek, Rountrees and Little Sister. Since a considerable group in Smithwicks Creek were subsequently excluded for accepting the teaching of his fellow worker, Jeremiah Leggett, it is quite probable that this Church is counted as one of the seven. The movement gathered force and functioned in a Union Meeting. Jeremiah Leggett died November 15, 1839. Clark removed to Mississippi. No further record can we find of Abraham Congleton. In 1845, when this group of Disciples united with the Bethel Conference, John P. Dunn was their only preacher.

The story of Mrs. Frank W. Dixon's conversion is a typical instance. It illustrates the accession to the Disciple group of some of the best minds among the Regular, or Primitive Baptists. She was Miss Sally R. Raspberry. She married Dr. F. W. Dixon of Hookerton Church in 1860 and founded the organized woman's missionary work of the North Carolina Disciples in 1871. She told of her conversion while a sixteen-year-old college girl as follows:[6]

It is sweet to dwell on the events of the Reformation during the period from 1827 to 1840. Especially when such incidents touch upon our own lives does it bring a rare happiness to turn again to memory's pages. As the crucible to the gold, so were those trying years to the souls of men. Yet now we are able to look back upon them with gratitude that we were permitted to participate in the thrilling experiences and persecutions.

During the year 1854 I was attending college in Aberdeen, Mississippi. My parents were zealous members of the Primitive Baptist Church. To this doctrine I had listened, and in this church I had been reared. Through respect for my parents, I had never questioned or opposed the doctrine of predestination and election. Yet under its stultifying influence my mind seemed steeped in deep lethargy on religion. If God in his own good time and by direct interposition would quicken my soul to a conviction of sin in some miraculous way, it seemed presumptuous in me to interfere or oppose his plans. I could do nothing of myself. Thus I was left entirely free to indulge in social frivolities and youthful amusements.

I was not opposed to Christianity; on the contrary, when I witnessed the happy death of a much-loved schoolmaster, who was a devout Christian, I longed to die such a death. Yet I could not think I could do aught toward obtaining salvation. So delusive had been that doctrine, that its influence had benumbed every thought, and I simply awaited God's divine revelation to my heart.

(The Campbellites) were held in great derision at this time, and were not permitted the use of any of the six churches in Aberdeen. So, for the benefit of three girls in school who were members of the Christian Church, Bro. Pinkney Lawson made an appointment to preach in the college hall. I thus for the first time listened to this new gospel.

My eyes were opened to the revelation of God's will concerning the salvation of the world. I now studied his word as never before. Bro. Lawson quoted passage after passage of Scripture, proving man to be a free agent to accept or reject Christ, who ever in loving tones called upon all to accept His terms of salvation and follow Him. I was astonished at this new doctrine.

* * * In December 1854, a traveling evangelist (Dr. Brown) held a protracted meeting in Aberdeen. The few Disciples there had completed their house of worship at this time. At the close of his second sermon he held forth the Bible, and exhorted all to accept its teachings, obey its commands and to follow Christ. I felt this was God's plan, and, confessing my faith in Him, I followed His example in being baptized.

Notes

[1]"The Life and Times of John T. Walsh," pages 73, 74. [2]Millennial Harbinger, 1830, page 240. [3]Ibid., 1834, page 44. [4]N. C. Baptist Interpreter, January 18, 1834, page 27. [5]Millennial Harbinger, 1851, page 289. [6]The Watch Tower, May 5, 1905.

Chapter IX

RISE OF DISCIPLES AMONG FREE WILL BAPTISTS

The growth of the Disciple contingent within the Free Will connection is a long story. It may be told here only in its major emphases. It centers in the Bethel Conference of North Carolina.

The Christian Church, or "Christian Connection," had arisen under James O'Kelly. Their strength was mainly in the central counties of the State. They had much in common with Free Will Baptists. They cultivated fraternal relations. From the Free Will Conference Minutes of 1829, the earliest such records accessible, we learn that Richard Gunter and John Hayes, ministers of the Christian Connection, were "joyfully" received as messengers by the Free Will Conference of that year.[1] And the Conference appropriated to them ten dollars out of their general fund, supposedly for their travelling expenses. Gunter and Hayes had left the Baptist ministry for the ministry of the Christians. Among the subsequent messengers from the Christians in these conferences were Joel Clifton and Littlejohn Utley. On motion of Robert Bond, in 1833, the Bethel Conference agreed to continue a correspondence with the Christian Connection, whom the Free Wills often called Christian Baptists. It is probable that this relation of Christians and Free Wills promoted in the Bethel Conference:

(1) A desire for the union of all Christians; (2) Emphasis of the name Christian; and (3) A tendency to undermine attachments for a formulated Church creed. In all of this they were preparing the ground for the coming of the Disciples.

In 1829 the Free Will Conference had 25 Churches scattered through nine Counties of North Carolina, and one in South Carolina, as follows:[2] Duplin, Jones, Lenoir, Pitt, Greene, Craven, Beaufort, Washington, and Wayne, in North Carolina, and Sumter, in South Carolina. Welche's Creek Church in Martin County was added in 1830.

There was a division of the Conference in 1830.[3] Thirteen Churches in the eastern area were organized into Shiloh Confer-

ence, while the remaining Churches to the west were to be known as the Bethel Free Will Baptist Conference of North Carolina. Subsequently, it seems that Shiloh practically lost its identity and the whole area was operated as the Bethel Conference. There was dispute about the Creed. In 1831, they abolished two articles of it, the tenth and eleventh.[4] This was of their Creed of 1812, worked out by James Roach and Jesse Heath, and adopted that year in their annual meeting on Little Contentnea, in Greene County. In their Meeting of 1835 at Wheat Swamp, a committee was appointed to revise the Discipline, to be printed with the amended Creed, if adopted.[5] On this committee were Winsor Dixon, Robert Bond, and Reuben Barrow, all of whom became strong Disciples a few years later. In 1836 their General Conference met at Hookerton. It adopted the revised Discipline. There was, however, a growing demand for the abolition of the Creed, and Discipline, and the actual taking of the Bible as the only standard for the service of the Church. Dixon, Bond, and Barrow regretted in later years the leading part they had taken in the fashioning of the Discipline of 1835.

This new emphasis had gained such strength by 1839, it easily controlled the Conference.[6] It met that year, November 7-10, at Fellows Chapel. In that meeting Jeremiah Heath moved that all ministers of the Conference be required to confess their loyal adherence to Free Will Baptist principles and practices, and that this confession be recorded in their minutes. The motion was overwhelmingly lost. Heath, in resentment, asked that his name be taken from the roll. A contemporary and witness, Enoch Holton of Broad Creek, father of Alonzo J. Holton, said that the vote was eight ministers in favor of the motion, to twenty against it. Article nine of their Constitution provided for majority rule. It may be said that this was the definite turning of the Bethel Conference to the Disciples. It was henceforth distinctly of their spirit and outlook. The minority group did not at once realign themselves but continued with the original Bethel Conference for several years.

In 1841, the Free Will Baptist designation was dropped from the name of the Conference. Thomas J. Latham gave the circular letter for that Annual Meeting, held at Piney Grove Church, in Sampson County, November 11-14.[7] It was a philippic against Creeds, and a plea for Christian union, and Christian

liberty. Latham copied the Conference minutes into a ledger which he called "The Conference Book." Thus in 1841, he started the Disciples' documentary Convention records.

Reuben Barrow's circular letter in the Conference of 1842, at Welche's Creek, in Martin County, re-enforced Latham's initial stand against creeds; it was an urgent appeal for a united front for the Disciples.

At Wheat Swamp, in 1843, according to the Free Will Baptist view, "the Volcanoe bursted."[8] In 1847, when the Free Wills reorganized they saw their loss of twenty-five preachers to the Disciples. Thomas J. Latham, in the Conference of 1843, offered a resolution which emphatically deplored denominational division, declared for autonomy of the local church in faith and practice, and concluded as follows:

"Resolved that such churches as are willing to unite with us on the Holy Scriptures, as the Rule of Faith and Discipline, reserving to themselves the right to interpret the same, for their own regulations, be affectionately invited to represent themselves by delegates in this Conference."

Concretely, in the passage of this resolution, was the cleavage between the two religious groups.

In 1844, at Hookerton, in the Annual Conference, it was felt that there should be an integration of those in the State having Disciple convictions. The following resolution was proposed by Robert Bond and passed unanimously:

Whereas union among the Disciples of Christ is desirable, as it is in accordance with the will of God, and tends to the advancement of Christianity among mankind: and whereas this Conference believes there is a number of churches of Christ in this state, that, with us, take the Holy Scriptures alone, as their infallible guide in religion:

Resolved: That this conference propose a Convention for the purpose of effecting a union between the Churches of Christ represented in this Conference, and such other churches of Christ as are willing to unite on "The Faith once delivered to the Saints."

Resolved: That the said Convention be at Hookerton, Greene County, North Carolina, and that it commence on the Friday before the First Lord's Day in May, 1845.

Resolved: That the following persons be requested to attend said Convention in behalf of this Conference, viz.: Elders Thomas J. Latham, John L. Clifton, Henry Smith, Benjamin Parrott, Robert Bond, William Magounds; and Brethren, Seth H. Tyson, Winsor Dixon, Reuben Barrow, David Lewis, Jacob McCotter, Abraham Baker, Joel Joyner, Jr., Laban

Wilkinson, and Henry D. Lewis; and that they report the proceedings of said Convention to the next Conference, for its satisfaction.

Resolved, that Elder Robert Bond be requested to visit such Churches of Christ as take the Holy Scriptures alone as their Rule of Faith and Practice, and invite them to meet us by delegates in said Convention, in order to promote a Christian Union.

Minutes for the Annual Meeting of 1845, report results of the special Convention at Hookerton as follows:

Delegates met in Hookerton, Greene County, North Carolina, on the second of May, 1845, from the Bethel Conference and also from the Union Meeting of the Disciples of Christ; and taking into consideration the importance of Christian Union in order to the conversion of the world to pure and undefiled religion, after a free interchange of views on both sides, agreed, that the Bethel Conference and Union Meeting of the Disciples of Christ should unite and form one body, upon the following conditions: viz., That the annual meeting shall hereafter be known by the name of "The Bethel Conference and Union Meeting of the Disciples of Christ"; that the Churches conforming to said "Bethel Conference and Union Meeting" shall claim no other name than that of Churches of Christ; and that they shall take the Bible alone as their only Rule of Faith and Practice, and discard as entirely useless, all human creeds, traditions or commandments of uninspired men.

On motion of Elder John L. Clifton, the following preamble and resolutions were adopted by the Conference (at Piney Grove, November, 1845).

Whereas this Conference deems it necessary for the advancement of Christianity, that we dispense with the Articles of Faith, which have formerly been used by us, and that we take the whole volume of the Scriptures as they are: viz., The Bible, to be our Rule of Faith and Practice.

Therefore, Resolved: that we take the Bible to be our only rule and guide of faith and practice; and that hereafter we bear the appellation of Christians, or Disciples of Christ; and our churches, the Churches of Christ, and that our annual, or General Conference bear the name of "Bethel Conference and Union Meeting of the Disciples of Christ"; and that we recommend these resolutions to be received and adopted by all our sister churches.

Resolved, that the above preamble and resolutions, passed by our last Annual Conference, and then passed by the Convention at Hookerton, Greene County, North Carolina, on 2nd May, 1845, be received, ratified and adopted by this conference.

In the interval between the "get-together meeting," of Friday, May 2, 1845, and the convening of the regular Fall Conference it was necessary, by Disciple polity, that the local churches, as such, ratify the actions of the Hookerton Convention, if these were to be of valid governing force. In old minute books of

Churches we find two instances of how this was effected in the local Churches.

September 13, 1845, was a day of "quarterly meeting" in Welche's Creek Church, in Martin County. Following is the record of proceedings:

Minutes of the quarterly meeting held on the second Lord's day and Satturday before in September, 1845. On Satturday Brother William Gardner opened worship by singing and prayer. Elder Gurganus followed by exertation and then reading and explaining the Book of Disciplin, then conference was organized and ready for business, then a long contention as to argument was held on the Disciplin, then on motion agreed that a vote be taken on the Disciplin. A vote was taken and there was a majority of twenty-six to three. Twenty-six were against the Disciplin and three were in favor of it so the Disciplin was laid down. Then delegates were called for to bear the letter and contribution to the General Conference which was Brother David Cooper who volunteered himself for the purpose. On motion agreed that one dollar be sent in the letter to the general fund. Conference adjurned, hymn sung and all dismissed by brother Joseph L. Waters.

In the Hookerton Church the matter had been settled in advance as the following from the Clerk's record by Winsor Dixon shows:

On Saturday before the 3rd Lord's day in Feby 1843. The Brethren and sisters assembled at the meeting house in Hookerton, it being the time of Quarterly meeting. After preaching conference was opened. On motion of El. Wm. MaGounds agreed that sister Nicy Jones receive a letter of dismission and commendation. Owing to some division in regard to a church discipline the pastor of the church (Robert Bond), moved to take the voice of the church to know which the church would take, the written discipline or the word of God, upon which it voted to take the word of God.

Joel Joyner, Jr., of old Mill Creek Church, was a participant in these transitions. Later he made his home in De Soto County, Mississippi. He subscribed for the *Christian Friend*. Writing to Dr. John T. Walsh, the editor, in August, 1854, he expressed appreciation for the journal and was reminiscent. He said:[10]

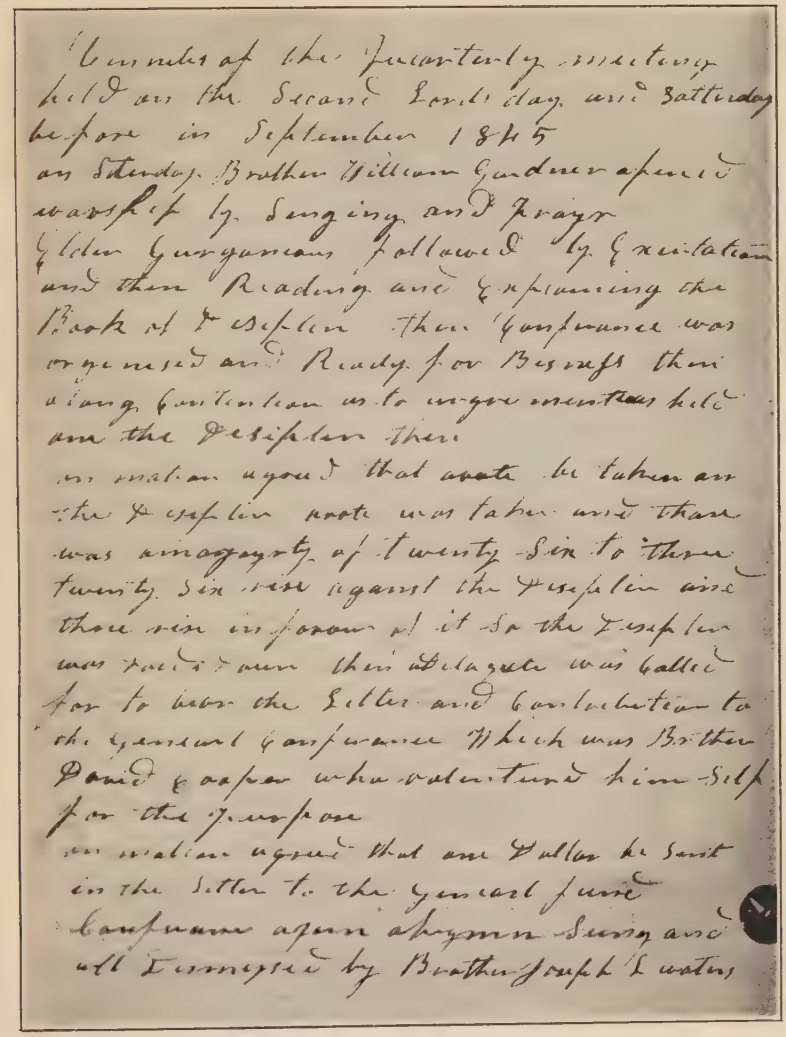
I was anxious for our connection to have a paper of this kind, even before the division and union with the Disciples; for you must know that I was first a "Free Will Baptist," having united with that denomination in 1833, and have consequently witnessed some of the effects and divisions produced by the dawning of the light of reformation. Well do I remember the apparent alarm produced in the minds of some of the brethren in regard to what they called "Campbellism," when there was a resolution offered in one of our "Conferences," making a demand on the preachers

to answer whether or not they would preach and practice the doctrine of the "F. W. B.," and the answer of some that they should endeavor to preach and practice the doctrine of the Bible. Noble resolution—glorious resolve. May our ministering brethren ever "contend for the faith once delivered to the saints."

The sectarian name of F. W. B. was once dear to me, as were also the articles of faith and discipline, and not until after a considerable struggle could I give them up; but when I saw that the patience of some of our ministering brethren was nearly exhausted, and being convinced that it was not "Campbellism," per se, as something in opposition to the Bible, but that it was the sacred book alone which we were called upon to take as our only rule and guide of faith and practice. Then it was that I willingly gave up that dear name and discarded all human creeds.

In the Convention at Piney Grove, in 1845, after the formal union of the two wings of Disciples, they had thirty Churches, with one thousand, eight hundred and fifty-nine members, with twenty-six preachers on their roll. The thirty Churches were located in the following twelve counties: Beaufort (eight churches); Carteret (one); Craven (one); Greene (two); Hyde (one); Johnston (one); Jones (two); Lenoir (three); Martin (one); Pamlico (then a part of Craven), (five); Pitt (three); Sampson (two). Of this original group of thirty churches, twelve have retained their identity in name to the present. They are: Beaver Dam, in Beaufort; Hookerton, in Greene; Mill Creek, in Johnston; Chinquapin Chapel and Pleasant Hill, in Jones; Kinston and Wheat Swamp, in Lenoir; Bay Creek, Bethany; Broad Creek, and Concord, in Pamlico; and Rountrees, in Pitt. All of these twelve, except Beaver Dam, Chinquapin Chapel, and Concord (Pamlico) have an unbroken Disciple history since 1845. The three disappeared for a while but were re-established. Of the original thirty, Concord, in Beaufort, is identical with the present Pantego; Fellows Chapel, of Pitt, grew into Salem, Riverside and Timothy; and Welche's Creek in Martin, evolved into Poplar Chapel in Martin, and into Christian Hope, east of the Creek, in Washington County. Old Ford in Beaufort, and Oak Grove (Greene), did not come on the roll until 1846; Oak Grove (Pitt), was entered in 1848; Tuckahoe (Jones), in 1849; and Tranters Creek (Beaufort), 1851.

Following is the original Ministerial Roll of 1845: Thos. C. Baker, Robert Bond, John L. Clifton, Jordan Cox, John P. Dunn, Wm. R. Fulshire, Wm. C. Gardner, John B. Gaylord,



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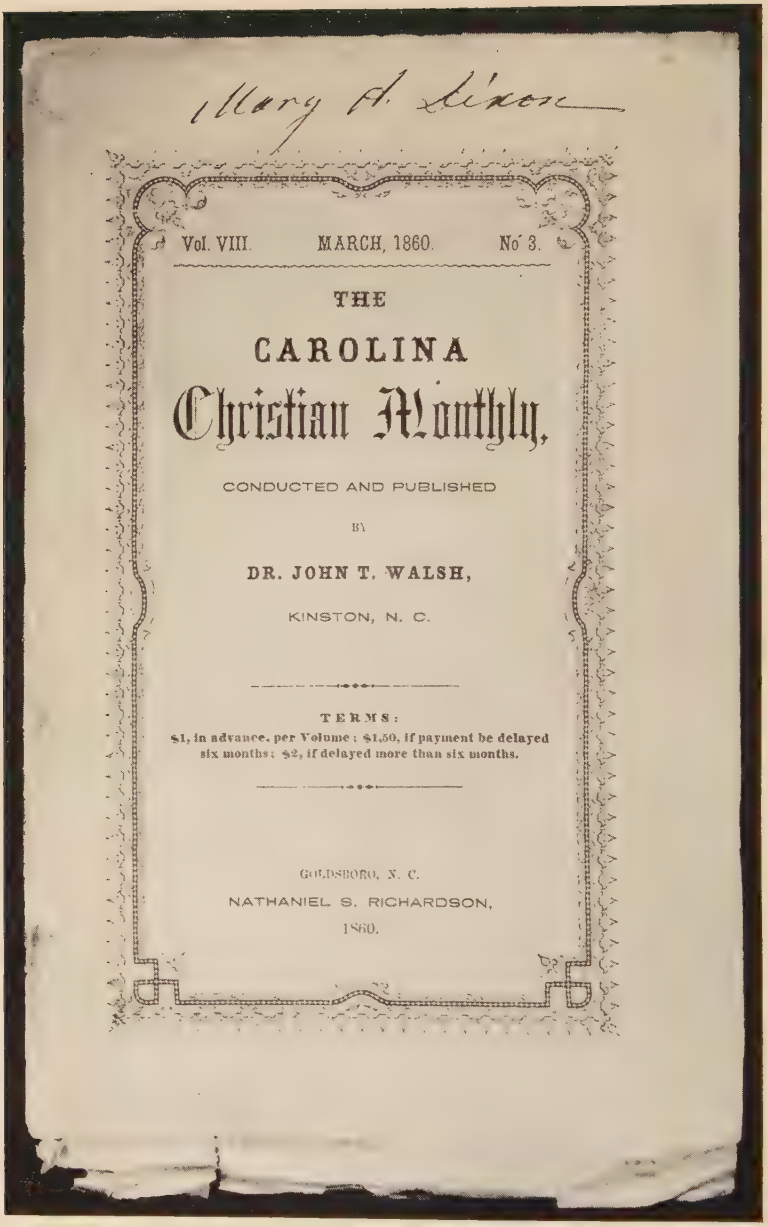
on motion agreed that one Dollar be sent in the Letter to the General Conference agreed adjourned Sine die and all Dismissed by Brother Joseph Waters

Facsimile, Welche's Creek Church Record

This is a section of the Clerk's records of Welche's Creek Church, Martin County, which shows repudiation of the "Discipline," and the practical ratification of the merger with the Disciples on the part of the local Church. See page 95.


Mary A. Dixon

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1860.

Title Page, Carolina Christian Monthly

John M. Gurganus, James F. Latham, Thos. J. Latham, Wm. Latham, James R. Lewis, Wm. MaGounds, Willie T. Mobley, Willie T. Nobles, Benj. Parrott, John Powell, Wm. H. Schenk, F. B. Silverthorn, Henry Smith, Nathan Stancill, Jacob Tench, Seth H. Tyson, Benj. Weeks, and Nathaniel Weeks; total twenty-six.

The next year's roll showed four of these twenty-six names dropped, namely:—Jordan Cox, Wm. C. Gardner, Willie T. Mobley, and Benj. Weeks. Three new names were added, however, namely:—E. S. F. Giles, John Jarman, and Dr. John A. Leggett.

It is to be observed that this union of Free Will Baptists and Disciples in North Carolina is not an altogether isolated historical event. They also united in the region of Salem, Washington County, Indiana.[11] This was a factor in giving Indiana first place as a State in numbers of Disciples which she holds today.

It should be noted also that James Abram Garfield, a Disciple, and America's only "Preacher-President," received a part of his elementary training in the Free Will Baptist Seminary at Chester, Ohio.[12]

Notes

[1]"History of Free Will Baptists in N. C.," page 197. [2]Ibid., page 198. [3]Ibid., page 203. [4]Ibid.. page 213. [5]Ibid., page 224. [6]Ibid., pages 231, 232. [7]See Appendix A. [8]"History of Free Will Baptists in N. C.," page 234. [9]Minutes, Annual Convention of 1844. [10]The Christian Friend and Bible Unionist, issue of October, 1854, page 156. [11]"Life of Elder Benjamin Franklin," pages 163-165. [12]"Life of James A. Garfield," by Russell H. Conwell, page 81.

Chapter X

UNION MOVEMENT OF DISCIPLES

The early North Carolina Disciples in forsaking older religious orders, suffered the natural human trepidation in breaking with familiar associations. They set their face firmly toward the greater freedom in Christ, and the more distinct loyalty to His Word. Their objective was the ground whereon they could consistently and effectively preach and practice Christian union. Their motives as with all reformers were certain to be misunderstood. For this they were prepared.

The reaction on the part of the dissenting Free Will Baptists was acute. Of their ministers immediately declining to unite with the Free Will-Disciple Coalition, nine had been active in the old Bethel Conference. These were John Creekman, Dickerson Dail, Jeremiah Heath, John F. Jones, Alfred Moore, Thomas Rives, Theophilus Slaughter, Jacob Utley and Jesse Vause. Their reactionary influence was felt in the Churches. It retarded and restricted consolidation of the Disciples. When the Free Will Conference was reconstituted at Hoods Swamp, in 1847, it was called the "Original Free Will Baptist Conference."[1] This was done to designate their precedence over the Free Will Baptists, of New England, who had not originated until 1780, many years subsequent to the rise of their religious kindred in North Carolina. At Hood's Swamp the Free Wills suffered a most unhappy division over the erection of Free-Masonry as a test of fellowship. With so much bitterness and strife current among the Free Wills the times were out of joint for promotion of unity in that field by Disciples.

However, the Disciples had taken a high stand for Christian union. (1) They had assumed a catholic nomenclature: Churches of Christ for their Congregations; Disciples of Christ for the members of these Congregations. (2) They had abolished the Creed and Discipline giving liberty in the interpretation and application of the pure Word. (3) They had declared for the autonomy of the local church, and for immersion as the accepted baptism; in this occupying common ground with the

Baptists. They hoped and planned that their religious neighbors might stand with them on this catholic platform.

Since the Disciples could not move at once toward union with the Free Wills for the reasons above given, they now sought another group with which to test these ideals. The contact of the Campbells with the Chowan Association had left a profound impression. This was to develop through the years. Thomas Waff, of Edenton, ardent friend of Thomas Campbell, became a Chowan Baptist preacher. Quinton H. Trotman, most influential of their preachers and their leading evangelist, preached baptism, "for the remission of sins," with all the clarity and emphasis of the Disciples. Thomas Meredith had at last so nearly agreed with Alexander Campbell in their major contention, that from the intelligent Disciple viewpoint there was no difference to explain. Surely this was favorable soil for the Disciples' plea.

At the Disciples' Annual Meeting in Kinston in 1849, there were appointed two delegates to represent the Disciples in a like session of the Chowan Association. These irenic messengers were John P. Dunn, and Josephus Latham. They were to carry twenty copies of the Disciples' Conference Minutes. At the same time Benjamin Parrott and Thomas J. Latham were appointed to attend the next assembly of the Union Baptist Advisory Council, on a like errand. That is another story. At this Kinston meeting appeared Dr. S. J. Wheeler to tell of the new girls' school of the Baptists at Murfreesboro and to solicit patronage for it. The Disciples rose to the occasion with a resolution which stated that they had heard Dr. Wheeler's statement with pleasure, recommended Disciple patronage, provided for two Disciple trustees for the institution, and invited Dr. Wheeler to cover the Disciple field in solicitation of support. The Disciple trustees nominated were John P. Dunn and Thomas J. Latham.

In 1850, Dr. Wheeler returned to the Disciples' meeting at Rountrees and was "seated" as Chowan's fraternal delegate.[2] In 1855, Dr. John T. Walsh, J. P. Nevill, and George Joyner were Disciple delegates to the Chowan Meeting. Dr. Walsh the preceding year had toured the Chowan district by their invitation, on a prolonged evangelistic and "good will" mission. The *Biblical Recorder,* Baptist State Organ, strongly opposed this

work of Dr. Walsh, carrying articles designed to frustrate it. Walsh, however, was cordially received everywhere in the District, by Moderator, pastors, and laity. He later returned upon their invitation for further service. However, the pressure brought to bear from the outside by the *Biblical Recorder* through articles by Mark Bennett, James J. Rochelle, and William Hill Jordan, not to mention the editor, J. J. James, created an unfavorable atmosphere for any formal union which might have been effected between the Disciples and these liberal Baptists. Bitterness was engendered by the press of both sides, as Dr. Walsh through his paper replied in controversial spirit. Chowan preachers standing with Walsh were: Quinton H. Trotman, Thomas Waff, D. V. Etheredge, J. N. Hoggard, A. M. Craig, R. D. Simpson, W. Leary, and J. B. Webb. S. J. Wheeler strove to create reaction against Disciples in the district. Mark Bennett had precipitated the issue in the press. In the *Recorder* of January 20, 1859, Bennett said, "I believe it is the established belief of Baptists generally, in North Carolina, and probably in Virginia, that the Chowan Baptist Association ministers, are in the main, Campbellites." He threw down the gauntlet to them by asking that they give "a succint account, or rather, a contrast between Chowan Doctrine and Campbellism." In the extended newspaper discussion evoked by this challenge, the Chowan friends of the Disciples asked Bennett to define "Campbellism." They charged Bennett with high Calvinism. To make the issue clear, R. D. Simpson summarized thus hypothetically:[3]

1. That, if to believe and teach the word of God, is our only rule of faith and practice, be "Campbellism," then we are "Campbellites."

2. If to believe and teach that the Holy Spirit operates through the Gospel in the conviction and conversion of sinners, be "Campbellism," then we are "Campbellites."

3. If to believe and teach that the Holy Spirit is received by faith, and dwells richly in the hearts of the saints, be "Campbellism," then we are "Campbellites."

4. If to believe and teach that the heart is purified by faith, and that a change of heart, repentance unto life, and a profession of faith in Christ are prerequisites to baptism, be "Campbellism," then we are "Campbellites."

5. And if to believe that baptism is for the answer of a good conscience, for the "formal remission of sins," be "Campbellism," then we are "Campbellites."

6. If to believe and teach that the blood of Christ only truly and really washes away sins, be "Campbellism," we are "Campbellites." And,

Lastly, If to believe and teach future rewards and punishments, be "Campbellism," then we are "Campbellites."

The Chowan Association met in May, 1859, at Mt. Carmel in Northhampton County. Pressure from outside and the leadership of S. J. Wheeler from within forced a reaction. So in this meeting they acknowledged the seventeen articles of faith upon which the Association had been founded in 1806, and as amended by them in 1849.[4] The amendment of their seventh article at Mt. Carmel was significant as indicating their acceptance of a Disciple principle which had been largely discussed. In it they professed to believe that regeneration, "is effected by the power of the Holy Spirit through the instrumentality of the Word of God." This was precisely the point for which Disciples had earnestly contended. Editor James of the *Recorder* objected to this amendment "as liable to a construction which Baptists have often refused to admit as true doctrine."

Disciples, with their spirit and ideals of Christian union, could not and would not crystallize this friendship of the Chowan leaders into partisan loyalty. The Disciples had no heart to fulminate issues of a sect. So the old alignment of these progressive Baptists remained.

A different story was that of the relations of Disciples and Union Baptists. The Union Baptists, as a group, had arisen under James W. Hunnicutt, of Lunenburg Court House, Virginia.[5] He had imbibed the tenets of the celebrated Robert Hall. He edited a paper called *The Christian Banner*. His movement was to unite all of the open-communion Baptists in one body. He had formerly been a popular Methodist minister in Southern Virginia. In his pamphlet of 1843, setting forth his belief he said: "We believe and maintain that it is the scriptural privilege and Christian duty, of all Christians, Godly, and truly pious persons, to unite in the celebration of the Lord's Supper, regardless of any sectarian or denominational distinction, provided that none be invited to commune but those who support a good moral and Christian character in their own church or churches." He charged the Baptists with inconsistency in having fellowship with Pedobaptists in preaching and prayer while denying them the sacramental cup. He argued that since the Lord's Supper

was instituted before Christian baptism, baptism should be no test for communion; that, since the Apostles were not required to submit to Christian baptism, and there will be no baptismal bar for communion in Heaven, therefore, communion here should be freed from such discriminations.

Alexander Campbell visited Mr. and Mrs. Hunnicutt in their Lunenburg home in April, 1845. His associates in travel on this visit were Silas Shelburne, R. L. Coleman, and Dr. Chester Bullard. Campbell said they "spent a very pleasant night with Elder Hunnicutt and his amiable lady at their residence and found him a very companionable and clever gentleman, zealously engaged in founding an Academy for the education of young men as preparatory to a college course of instruction."

Hunnicutt evangelized in Eastern North Carolina before the War Between the States. He established Churches in the counties of Lenoir, Beaufort, Carteret, Craven, Duplin, Greene, Jones, Pender, Sampson and Wayne.[6] In these ten counties, in 1858, there were fifty Union Baptist Churches with over four thousand three hundred members. During the Civil War, Hunnicutt who was a Unionist offended his Confederate constituents by his political attitude. The leadership passed to Bushrod W. Nash, another Virginian, but a Southerner in sentiments. Nash had come to North Carolina in 1857. His creed and constitution supplanted that of Hunnicutt in the government of the Church. The creed consisted of thirteen articles. Article II, set forth a principle for which Disciples had pled. It was as follows:

"We believe that God is the author of the Holy Bible; and that its teachings constitute the only infallible doctrine for the government of the Church." In 1870 most of the Union Baptist leaders made an ingenuous application of this Article. The old order was broken up. Many of them came to the Disciples. In 1887, they had but fifteen churches and 535 members.[7] Five years later they had lost two more churches and their membership had declined to 442.

Nash continued with a remnant. He called it the Baptist Church of North Carolina. He sought fusion with Free Will Baptists, and finally united with Mt. Zion Association. He died in 1911. The last standing Church property of this group was old Lousan Swamp. It burned after the death of Nash. In its

ashes is the last material vestige of Nash's movement among the Baptists.

Peter Howell was a Union Baptist, a convert of Hunnicutt He was a native of Charlotte County, Virginia. Howell made his home later at Murfreesboro, North Carolina. He was a preacher, an eccentric walking itinerant, evangelizing throughout the eastern counties. His journal, called *Life and Travels of Peter Howell,* was printed in New Bern, in 1849. It is so rare, so quaint, and so interesting in its simple, human details bearing on the North Carolina life of that period, that it is highly prized by collectors of Caroliniana. His contacts with Disciples were frequent. He preached in their churches at Concord (Beaufort County), Pleasant Hill, Little Swift Creek, and Kinston. Some of the preachers he saw were: Quinton Trotman, Thomas Waff, Amos J. Battle, Henry Smith, and H. D. Cason. He did not understand the Disciples' belief as shown by the following comment which he made on his contact with Henry Smith:[8]

"As I passed down towards the Shipyard (in New Bern) to make arrangements for preaching there I was called in to see Elder H. Smith, who seemed desirous from the tenor of his discourse to convince me of the necessity of baptism for the remission of sins. I told him I thought it would take the blood of Christ to wash away sins, and that faith was the condition of salvation from sin."

The loss of the Confederacy was the triumph of the Union Cause. Men ever find suggestions in great current events. Among Disciples at this time there was renewed emphasis on the eminent desirability of union among Christians. North Carolina Disciples met in 1867, in their annual Convention at Corinth Church. Dr. John T. Walsh presented the following resolution there which was unanimously adopted.

Resolved: By the ministers and messengers of the Churches of Christ in Conference: That in view of the expressed desire made by the Union Baptists, of North Carolina for Christian Union among the immersionists of this State, we appoint delegates to a Convention to be held at Hookerton to take into consideration the subject of uniting upon the Bible alone, acknowledging one God and Father of all, one Lord Jesus Christ, one faith, one hope, one baptism, one Spirit, and one body; said delegates to meet in Convention with other delegates appointed by the Grand Council of

Union Baptists and delegates from other parties who may desire to participate in the good work of uniting the Lord's people; and that the Grand Council and Free Will Conference be furnished with a copy of this resolution.

Resolved: That we hail with joy every movement having for its object the union of all Christians, and cordially invite the faithful everywhere to unite with that faithful band of Disciples now numbering over half a million in this country.

To bear these resolutions Josephus Latham and Dr. Frank W. Dixon were commissioned to attend the Grand Council of Union Baptists.

The Free Will Conference met that year at Hart's Meeting House, in Greene County. Disciple representatives present to promote the "Union Convention" were George Joyner and Amos J. Battle. Irvin Jones was there from the Union Baptists. Following is a minute of this meeting:[9] "On motion of Elder O. P. Humber, Elder I. Jones was allowed to state the object of his visit which was to invite us to send delegates to a convention to be held at Hookerton, Greene County, North Carolina, commencing Friday, before the Fifth Sunday in December, 1867, for the purpose of trying to unite the three denominations, viz: the Union Baptists, Disciples, and Free Will Baptists." The Conference accepted the invitation and named the delegates.

Following is a copy of the proceedings of the "Union Convention":

The delegates appointed to the Union Convention on Friday, 27th December, 1867, at Hookerton, Greene County, North Carolina, from the annual meeting of the Disciples of Christ, from the Free Will Baptist Conference, and from the Grand Council of the Union Baptists, assembled in the Union Baptist meeting house; and after singing and prayer by Elder B. W. Nash, elected Elder A. J. Battle Moderator, and Elders R. K. Hearne and Alfred Moore assistant Moderators; and Elder Josephus Latham was appointed Secretary.

Delegates present from Free Will Baptist Conference: Elder Rufus K. Hearne.

Delegates from Grand Council of Union Baptists: Elder B. W. Nash, Irvin Jones, Alfred Moore, and C. C. Stilly.

Delegates from Annual Meeting of Disciples of Christ: Dr. J. T. Walsh, and Elders A. J. Battle, Josephus Latham, and J. J. Harper.

On motion, of Dr. J. T. Walsh, a committee of three was appointed to draft a Preamble and Resolutions for the action of the convention. Dr. J. T. Walsh, and Elders B. W. Nash and R. K. Hearne, formed that Committee.

After being absent a short time the Committee reported in part, the following Preamble and Resolutions:—

Whereas, Our Lord prayed that all his followers might be one as he and the Father are one; and also taught by his Apostles the unity of his body, the Church, representing it as one family, one temple, one kingdom, and one organization; and whereas the Union and co-operation of the Lord's people is important in view of the conversion of sinners, and for the purpose of driving back the tide of infidelity with which the church and the world are threatened,—Therefore,

Resolved, 1st, That we will take the word of God for our sole rule of faith and practice.

Resolved, 2d, That we regard the Scriptures as teaching faith in the Lord Jesus Christ, repentance towards God, and baptism in the name of the Father, Son and Holy Spirit, as necessary to the remission of past sins; and that this faith comes by hearing the Word of God, or the Gospel; and that this repentance is a profound sorrow for past sins, and leads to a reformation of life; and that this baptism is an immersion into Christ, the Great Head of the Church.

Resolved, 3d, That we regard the ordinance of the Lord's Supper as belonging to the Church of Christ, and that all Christians have the right to commune; but that he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body.

The foregoing resolutions, after being freely and fully discussed, were unanimously adopted by all the delegates in the convention. (Elder S. Carrow, not being present when the 2d Resolution was adopted, protests against it, and desires his protest entered on the Minutes.)

Saturday, 10 o'clock the Convention met, prayer by Elder Irvin Jones.

On motion of Elder R. K. Hearne, Elder Henry Dixon was received as a delegate from the Free Will Baptists.

Elder Gideon Allen, Dr. F. W. Dixon, and W. J. Moye arriving, took seats as delegates from the Annual Meeting of the Disciples.

Elder Sylvester Carrow also arrived, and took his seat as a delegate from the Grand Council of the Union Baptists.

The Committee, having completed their report, submitted the following resolutions through their chairman, Dr. Walsh:

Resolved, 4th, That while we do not regard the washing the saints' feet as an ordinance of the Christian Church, still we look upon it as a good work, designed to teach the Lord's people the great lesson of humility; and that all Christians should be at liberty to assemble when, where, and as often as they please for this purpose.

Resolved, 5th, That we regard all denominational names as unscriptural, and tending to divide the Lord's people; and that we will bear the name of Him, "of whom the whole family in heaven and earth is named," and like the disciples at Antioch, be called Christians.

Resolved, 6th, That we regard each Christian congregation as an independent body, having its own scriptural officers, and regulating its own

internal affairs; but at the same time constituting a constituent part of the body of Christ, or universal church.

Resolved, 7th, That it is the prerogative of all Christian congregations to meet in Annual Assemblies by their delegates for general co operation in Missionary or evangelical work, and for the accomplishment of other purposes of a general character, which cannot so well be done by churches in their individual or congregational capacity.

Resolved, 8th, That as "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works"; are not all creeds, disciplines, and confessions of faith not only unnecessary but tending to bind the consciences and divide the Lord's people?

The 4th Resolution was voted for by the Disciples and the Union Baptists, and voted against by the Free Will Baptists.

The vote on the 5th Resolution stood thus: the Disciples voting affirmatively, and the Free Will and Union Baptists negatively.

The 6th and 7th Resolutions were read and adopted. On the 8th Resolution, the Disciples in the affirmative, and the Union and Free Will Baptists in the negative.

The above resolutions were fully and freely discussed separately.

The discussion on all the resolutions on both days, was conducted in the best Christian spirit, and not a word was uttered intending to wound any brother's feelings; and on motion of Elder B. W. Nash, it was

Resolved, That the members of this Convention, composed of Union Baptists, Free Will Baptists and Disciples, do heartily recommend an increased love and affection toward each other, recognizing each as a brother in the Lord, and hoping that, though we may never meet again on earth, we may all meet at last in heaven—

> "When in that holy, happy land,
> We'll no more take the parting hand."

The spirit of this Congress was so good and the issues so clearly drawn there was afterwards a more sympathetic and intelligent appreciation between the groups. Within the next decade most of the Union Baptist leaders united with the Disciples, namely: J. L. Winfield, Irvin Jones, Jesse T. Davis, A. C. Hart, I. L. Chestnut, S. W. Sumrell, and C. W. Howard. A later recruit to the Disciples from this fold was J. T. Grubbs.

With the "Original Free Wills" no union was effected. A minute of their 1868 Conference said:[10] "On motion of Wm. May we take the vote whether or not this conference is willing to make any concessions in their name in order to unite with the Union Baptists. It was voted that we make no concessions." The agitation for union was persistent from Disciples and Union

Baptists so that it is recorded in the Free Will Minutes of 1870:[11] "On motion of Elder James Moore, we dismiss the subject of uniting with other denominations."

J. L. Winfield gave perhaps the most comprehensive statement ever offered for the failure of union with the Free Wills. He expressed therewith the Disciples' characteristic passion for Christian union. He said:[12]

> There are only a few points that prevent the Free Will Baptists and Disciples from forming a union, not enough by any means to keep them divided. The following are some of the points in which they disagree: (1) The Disciples claim that Christ only founded one Church—the Church of Christ, and when a person accepts Christ he becomes a member of the one Church, and not a member of any "branch," because Disciples are branches themselves. The Baptists claim that baptism brings a person into the Baptist Church and it has "many branches." (2) The Disciples claim that inasmuch as Disciples belong to a divine institution they should be governed by a divine law, exclusively. The Baptists recognize a human law, or a creed gotten up by uninspired men. (3) The Baptists claim that feet-washing is a Gospel ordinance, and the Disciples claim it is only a "good work." When these points are reconciled we shall have union and not before. But shall two bodies as near together as Disciples and Baptists remain divided when a few concessions would bring them together? Shall we not, brethren, for the sake of converting the world, and for the sake of destroying sectism, and for the sake of apostolic Christianity, labor and pray that some scriptural means will bring us into one harmonious body?

Regarding the Union Baptists, J. L. Winfield gave a more cheerful observation. He said in October, 1872:[13] "It is conceded by all who have any knowledge of what has transpired, that a union has been effected between the Disciples of Christ and the most prominent Union Baptist Churches in North Carolina." He declared that he had sacrificed no principle in coming from the Union Baptists to the Disciples. A remnant continued after Winfield's day, under B. W. Nash, but have since disappeared entirely. Winfield said of his last meeting with them:

> During the Grand Council which convened at Russell's Creek, Carteret County, it was unanimously agreed to renounce all human creeds and recognize the Holy Bible as the only rule of faith and practice. The committee on resolutions which consisted of eleven influential men said: "That all human creeds and confessions of faith separate from the word of God, were not only non-essential but were detrimental to primitive Christianity

and would forever keep Christians divided—and ignore the prayer of Christ, 'that all should be one.' ''

Notes

[1]"History of Free Will Baptists in N. C.," page 236. [2]Minutes, Disciples' Annual Meeting, 1850. [3]Christian Baptist (Walsh), April, 1859, page 110. [4]Ibid., July, 1859, pages 207-211. [5]Millennial Harbinger, 1845, pages 339-341. [6]Christian Baptist (Walsh), Feb., 1859, page 47. [7]Union Baptist Minutes, 1887. [8]"Life and Travels of Peter Howell," page 263. [9]"History of Free Will Baptists in N. C.," page 269. [10]Ibid., page 271. [11]Ibid., page 277. [12]Watch Tower, Jan., 1878, pages 12, 13. [13]Ibid., October, 1872, page 19.

Chapter XI

EARLY EVANGELIZATION

The environment of the first Disciples of Christ in North Carolina was plastic. Therefore, a vigorous evangelism was of first importance. Hence one of their first co-operative projects was the sustaining of a general evangelist. A Central Committee composed of John P. Dunn, Thomas J. Latham and Charles Joyner were to raise and administer the evangelizing fund. This Committee was appointed at the Disciples' Annual State Meeting at Post Oak Meeting House, on Swift Creek, in Craven County, in 1846. As a co-operative feature each church was to appoint her own local solicitor and treasurer, who were to forward the collected funds to the Central Committee when the evangelist entered the field. This Committee reported at the next annual meeting that the churches had liberally responded. But as no "suitable evangelist" had been available, they had not called for remittance of the money. So the matter drifted for a few years.

As the need was very great, in December, 1850, leading Disciples from the more aggressive churches held a delegate "Co-operation Meeting" at Hookerton. They employed Josephus Latham and Jesse P. Nevill, a stranger from without the State, to evangelize, under their auspices until the next State meeting. At the State meeting in 1851, this program was commended and a call was made for another "Co-operation Meeting" to be held. This was to be in Kinston in November, 1851, and for the furtherance of evangelism.

In the meantime John P. Dunn did some notable evangelizing on his own account. This was chiefly in Pitt County at Rountrees, and Tyson's Meeting House, which later became Antioch (Farmville), and at Oak Grove, Greene County, which later became Corinth, Pitt County. This church was originally of the Regular Baptists, in the Contentnea Association. Alfred Moye, father of Moses Tyson Moye, who lived about six miles from Farmville in the Oak Grove Community, in writing to his

son Moses, then in Wake Forest College, on October 27, 1849, said:[1]

> Revivals are the order of the day in our section. There has been preaching at the Grove commencing Friday, the 19th, and ending last evening, four days and five nights, and there have been ten baptisms in the last month in the Christian denomination, namely: Henry Horn and Wife, Mary Hooker, Sally Turnage, Carolina Baker, Thomas Jolly and daughter, Timothy Baker, Arthur Dennis, Dina Hodges, and your relative, Elizabeth Belcher. * * * I have never seen such a disposition manifested by the people to attend preaching.

Writing his son again, October 23, 1850, he said:[2]

> Our Conference has just closed at Rountrees Meeting House with much gratification and pleasure at the union, love and friendship which abounded throughout our deliberations and the pleasing intelligence of the flourishing state of Religion within the bounds of our fraternity. No less than 459 have been received into the churches by baptism in one year and in all other respects there is peace and harmony and a zealous disposition manifested to persevere in this glorious work of the Lord * * * we look forward to a protracted meeting which is to commence at Tison's Meeting House on the first Saturday in next month with anxious desire, with pleasing hope, that many more of our respected friends, relatives, and acquaintances will gladly avail themselves of the opportunity to openly profess before men their love of Christ, and be admitted into his Church on earth.

While John P. Dunn was the leading evangelist at this period, others were assisting in itinerant preaching to scattered groups. Henry Smith preached for twelve churches, each of which he could visit only once in three months. His son-in-law, John B. Gaylord, removed from New Bern, and located in Kinston, where he was the Disciples' first resident minister. Gaylord died in January, 1851. Robert Bond, who had been identified with the Disciples since 1839, was one of their active ministers. He lived near Kinston. He died in April, 1849.

With the passing of these leaders the Disciples' Co-operation saw the need of the additional help of a general evangelist. The call was sent through the Disciple papers of largest local appeal and circulation in contiguous areas. These were the *Christian Intelligencer* published at Scottsville, Virginia, by R. L. Coleman, and the *Christian Union and Religious Review,* edited by E. E. Orvis at New London, Pennsylvania. Following is their appeal as it appeared in the last named journal:[3]

AN EVANGELIST WANTED

Bro. Orvis:—The Disciples in North Carolina, composing the Co-operation of Churches in Lenoir County, and vicinity, would say through the *Union and Review*, to the Preachers of the Reformation in other States, that they wish to employ an able Preacher of the Ancient Order, to labor for the Lord in this most beautiful gospel field. We are able and willing to sustain any one who will come. The work has commenced, and hundreds of our most influential citizens have obeyed from the heart that form of doctrine. But some who were instrumental in this good work, and greatly beloved by the saints, now repose in death. Others that have been faithful are in the evening of life. Such being the state of things with us, we have made this call, hoping that some able minister will "Come over and help us." And should any one conclude to do so, and desire further information, address—John P. Dunn, Jacob Parrott, or Benjamin Parrott, Kinston, Lenoir Co., North Carolina—or Willis Dixon, Fountain Hill, Green Co., North Carolina.

Dr. John T. Walsh, of Richmond, Virginia, answered this call. He arrived at Kinston, March 15, 1852.[4] His first night was spent at the Caswell House. Later, John P. Dunn, with whom he had corresponded, entertained him in his home eight miles north of town. Walsh preached his first sermon in North Carolina, March 21, 1852, at Fellow's Chapel—then called Elm Grove—near Grifton. On this brief "prospecting tour," he preached for the churches in Lenoir, Pitt, Greene, and Jones Counties. The "Co-operation" called him to the evangelistic work. He returned to Richmond and removed his family to North Carolina. For the first two years they boarded with various Disciple families. He then bought a house and lot from Dr. R. Hooker in Hookerton. This was possible by an outright gift of $500.00 to Dr. Walsh from Benjamin Streeter of Oak Grove Church in Greene County. Dr. Walsh said that he had seen "many liberal-hearted brethren" but had never "found one whose liberality was equal to this."[5]

At first Gideon Allen was associated with Dr. Walsh. They evangelized in Johnston, Sampson, and Wayne Counties. Walsh held a meeting at Hookerton a few years after coming to the State, with about forty additions. He was a pastor-evangelist throughout the thirty-three years of his service in North Carolina. Some of his important pastorates were: Kinston, Bethany (Pamlico), Hookerton, Wheat Swamp and Oak Grove (Greene). His preaching was effective. It was said of a service he held at Wheat Swamp:[6]

"On one occasion, on a Lord's day, he preached there to a large congregation; and at the close of his discourse he extended an invitation to all who accepted Christ as their Saviour to come forward and confess their faith in Him; and fourteen young ladies arose simultaneously and came forward! There were few dry eyes in the house on that occasion; every heart seemed to be melted, and all eyes suffused with tears."

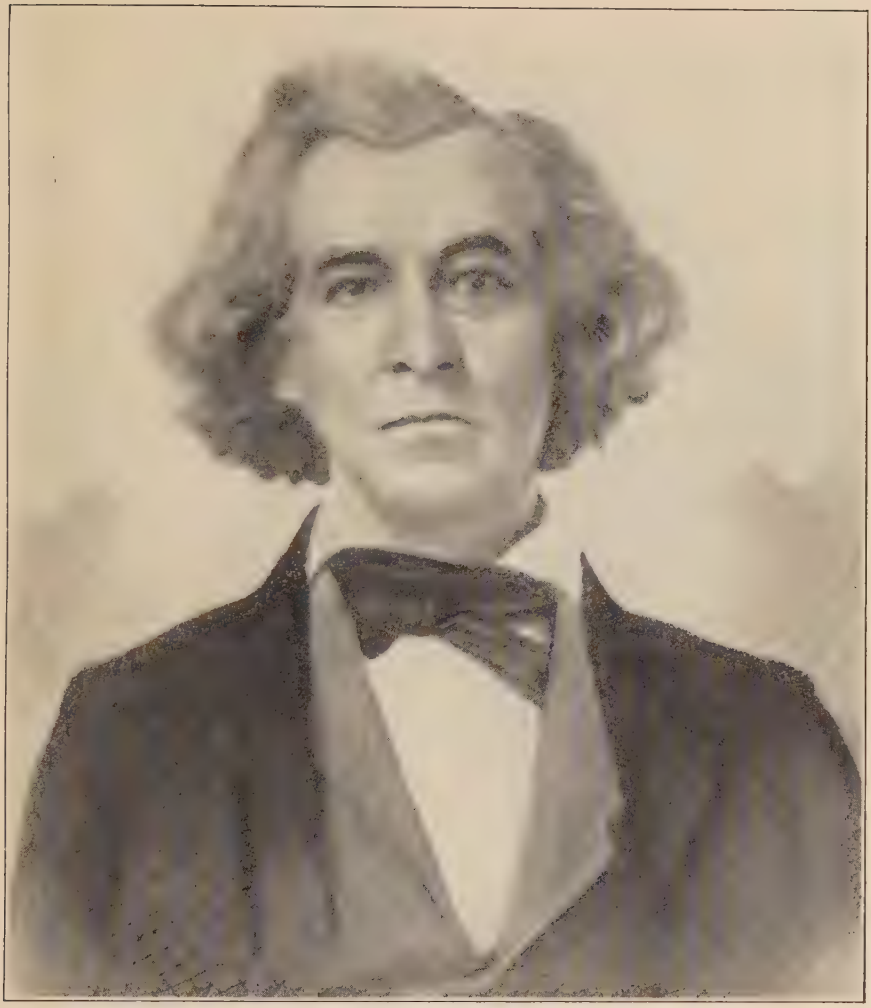
From the beginning Walsh had the high esteem of Disciple leaders in North Carolina. A few weeks after he came, Alfred Moye wrote his son Moses at Wake Forest. The letter was dated April 5, 1852. He said:

> We have a new preacher with us; Dr. Walsh, of Richmond. He is an educated man, well versed in the Scriptures; both eloquent and persuasive. He has preached for our Brethren at Kinston, Elm Grove, Rountrees, Tisons, and at Oak Grove (Greene) on Saturday and Sunday last. He appears to take well and it is expected that he will remain and preach in our bounds until the next annual Conference. I heard him at Tisons and the Grove and am much pleased with him and so are the brethren generally except a few anti's who are opposed to almost everything like progression.

After a three months' experience in the field Walsh wrote Alexander Campbell on June 16, 1852, as follows:[8]

> We number here in Eastern North Carolina near 3,000 members, many of whom are highly intelligent and zealous. A goodly number of our brethren here are among the most respectable in the community, and are men of considerable wealth. It was only a year or so since that we learned anything about them, their position being entirely isolated from the rest of our Churches. About eighteen or twenty years ago Father Campbell passed through this region and sowed the seeds of Reformation into "some good and honest hearts"; and they have brought forth fruit to the honor and glory of God. Among these I may mention our beloved Brother John P. Dunn, who has been the main pillar of the cause in this section, and who with the aid of Elder Thos. J. Latham, and other co-laborers, has accomplished much good and established the cause of Reformation on a firm basis.

In 1854, Jesse P. Nevill was employed through the Disciples' Evangelizing Committee to serve as general evangelist. His salary was to be $300.00 per year. However, this Committee in the meeting of 1855 felt that the needs had not been adequately met. They reported advisedly that "there is a great demand for ministerial labor in the destitute churches," aside from the "inviting fields" for evangelizing. To meet the situation they



Alfred Moye, 1793-1863

Winsor Dixon, 1802-1858

proposed appointment of an executive committee charged with assembling of sufficient funds from the churches and the employment of the evangelist. The personnel of this Committee was: Richard W. King, James W. May, Thomas Ward, Wm. J. Bowen, and Horace Oden. They employed Amos J. Battle and Seth H. Tyson. The service of Battle was perhaps the most colorful and his reports certainly the most graphic of the Disciples' history of early evangelism in the State. Following is a characteristic passage from his report at the Annual Meeting of 1856:

> I have not been able to do anything for the church at Wilson, for want of a suitable place to worship in. At first we used the lower room of the Masonic Hall, for which I gave bond and security of $2,000.00 against damages, which had to be given up on the death of the security. We then met in Brother Friar's house till he had to sell that. All its members are in good order, and remain firm in their faith, when I heard from them.
>
> Elder Tyson and I held a week's meeting at Oak Grove, in Pitt, preaching by day and night till the first Lord's Day in April, which resulted in the baptism of twelve persons. On my way to visit Hyde, I preached at Union Chapel, Bath, Concord (where I baptised one), and at Pungo Chapel. From here I have to turn back, to go to Perquimans Court where I had been summoned to attend. I got back in time enough to meet my appointment at Head of Pungo, the third Lord's Day in April, by going a cut through the Dismal Swamp, as it is called, 8¾ miles, riding half way, and leading my horse carefully to keep him from miring down in the soft mud. I also visited a lone family living on Pungo Lake, seven miles walk from any other family, and was glad to find a warm hearted Christian in the woman, who sang us some sweet songs in this lone hut in the wilderness. I again had to go alone with my pony thro the 8¾ miles of Dismal, and noticed that the bears had gnawed nearly every mile post, out of pure mischief as I supposed. I preached a few days to the young church at Long Acre, to defend our doctrine from the assaults of our enemies, and then came on to Beaver Dam, where Elders Tyson and Winfield had been holding a meeting, and baptised twelve persons. I preached three days and nights where five more were baptised. Elder Tyson and myself, with the aid of Elder T. J. Latham, organized those young disciples into a church on the 30th of April.

Seth H. Tyson served North of Tar River. This was a Union Meeting District co-operating with the State group. During the year they paid him $275.00. He received one hundred and fifty-three additions to the churches. Confidently he said:[9] "Now, brethren, is not this encouraging, when we take into consideration how few and feeble our churches were two years ago?

When there were only 9 churches in our Union Meeting, but now there are 17 churches, all united in sending out an evangelist to build up the churches in their most holy faith, and to establish new churches wherever practicable in their bounds."

During the remaining ante-bellum period the constant handicap of insufficient funds prevented any concerted extensive evangelizing. This was left to the District Co-operations. Chafed by this inefficiency, an observant writer from Long Acre, whose only signature is "R," under date of December 27, 1859, said in the *Carolina Christian Monthly:*

> The reformation has done much, yes very much; but it has not done what it could and what it ought to have done in a permanent system of evangelizing; the importance of which seems to have been deeply impressed on many of our best and most worthy brethren. But for the want of a co-operation of the entire brotherhood the matter has never aspired above adopting resolutions. * * * If the adoption of resolutions could have effected anything, all of our churches would have been supplied with efficient evangelists, and all of them with flourishing Sunday Schools.

The writer proceeded to emphasize the vital necessity of evangelism and the mutual sacrifices incident thereto. He proposed the establishing of an evangelizing Super-Committee, this body to be courageous and judicious, and so in the confidence of the churches as to be clothed with administrative authority to supply the field with an effective evangelization. With a vision far ahead of his day he concluded: "In addition to this we need a general evangelist (not a presiding Elder), to visit each circuit, to find out the true state of things, relating to Church government; to see that all are working along in unison, and to report the result to the evangelizing Committee, or to Conference."

During the War Between the States, from 1863 onward, John J. Harper was the State Evangelist. He was paid $1,000.00 in Confederate money from various sources for his first year's work. During the next season Sherman's invasion overwhelmed Eastern North Carolina. Harper lost his horse to Federal Soldiers, but continued within limited bounds as a pedestrian worker. Disciples had three hundred accessions this last year of the War. Harper's work was praised by his brethren in the Convention.

From the close of the War until the establishment of the North Carolina Christian Missionary Convention, there was no

general evangelist except at long intervals. Amos J. Battle served in 1867 and 1868. Gideon Allen and Josephus Latham were sent on an evangelizing mission to Disciples in the western Counties, in 1869. The Second District (Hookerton), did fruitful work with her evangelists through the seventies; notably with Josephus Latham in Hyde County. Dr. H. D. Harper served the State in 1874 and 1875. J. L. Burns and J. L. Winfield, were the first evangelists in 1877, and 1878, under the new missionary regime of the Society, with Board of Managers, and Constitution. Their service marked the beginning of the modernly organized State work.

The Disciples for the most part have practiced a sane, if fervent evangelism. To this their marvelous growth in America is largely attributed. Moses T. Moye, in a retrospect, however, October, 1873, pointed out some shortcomings. He said:[10]

> Heretofore those reporting the greatest number of converts have been considered the best evangelists and have been petted and feasted by the Brotherhood wherever they have gone and as a result their talents and work have been employed to enlist recruits, whilst, the drill in a great measure has been considered less important. Recruiting, we admit, is very commendable and by no means to be overlooked, but unless the recruits are instructed "in the way of righteousness," they are ineffective and sometimes become an element to disorganize those who are striving to attain to an exalted state of perfection in the religion of our Lord Jesus the Christ.

Within fifty years after the Disciples' beginning a distinct change had come in the pulpit methods of their representative preachers. John J. Harper writing of this in 1891, said:[11]

> Forty years ago, and even later, loud deafening declamation and wild, excited gesticulation, however untimely, were considered orthodox, in good taste, and unmistakable evidence of ability. If a preacher was at any time known to make "a powerful effort" he was sure to be "heard from," sometimes as much as a mile away, as the writer can testify from audible demonstration. I remember to have been in the audience frequently at the monthly appointment of one of these "sons of thunder," and that his fiery bolts frequently gave me the headache and woke the sleeping babes in the congregation. But the preaching seemed also to rouse sinners and, comfort saints; and that it was "sound" no one has ever doubted. The last quarter of a century has seen the style of preaching greatly modified —in fact, almost entirely superseded by a style that is more argumentative and persuasive; and the tendency evidently now is toward the conversa-

tional method. The foremost men in the ministry are assuming the attitude of teachers of God's word, rather than of pulpit orators.

Notes

[1]Letter in possession of Mrs. J. C. Eagles, Wilson, N. C., daughter of Moses Tyson Moye. [2]Ibid. [3]Christian Union and Religious Review, April, 1852, page 126. [4]"Life and Times of John T. Walsh," page 69. [5]Ibid., page 72. [6]Ibid., page 77. [7]Same as Notes (1) and (2). [8]Millennial Harbinger, 1852, pages 537, 538. [9]Minutes, 1856. [10]Watch Tower, October, 1873, page 25. [11]Missionary Weekly, Richmond, Va., April 23, 1891, page 5.

Chapter XII

RISE OF DISCIPLES IN THE WESTERN COUNTIES

The outstanding pioneer of Southwest Virginia Disciples was Dr. Chester Bullard. At first the leader of an independent Christian movement, he became identified with the Disciples in 1840.[1] His home was near Snowville, Virginia, about forty miles from the North Carolina line. He was an active evangelist. Dr. Walsh had known him in the Virginia work. On June 22, 1854, he wrote Dr. Walsh:[2]

I have long intended to write an explanation for failing to respond to the request of brethren to visit your region; but for some time I lost sight of your address, until this mail brought me the *Christian Friend,* the fearless advocate of primitive Christianity in North Carolina. Through the *Friend* I would say to the brethren, that they were mistaken in the Raleigh for which I had an appointment; the Raleigh I visit is a county in Virginia. True enough, I visit Surry Co., North Carolina, ten miles southeast of Mt. Airy. On the road from Mt. Airy to Salem, is a house called War Hill, in the vicinity of which are some fifteen Disciples, whom I very unexpectedly baptized, and whose destitute condition is frequently to me a matter of sore distress. Will not some prudent, pious brother in North Carolina visit them? Mr. Banner, a Methodist gentleman, but whose excellent wife is a Disciple, or Captain Hill, whose daughters have obeyed the Lord, or Mr. Davis, Esq., will hospitably entertain you, brethren. They all live near War Hill, and a letter directed to Capt. William Hill, Tom's Creek, Surry Co., will secure you a congregation. May the Lord prosper the cause in the old North State.

Virginia pioneers had crossed the Carolina border and won scattered recruits for the "Restoration Movement." They felt responsibility for continuation of the work. This was shown in the following letter from another pioneer evangelist, Dexter A. Snow, also from Snowville, which appeared under date of November 9, 1858, in the *Christian Intelligencer,* organ of the Virginia Disciples:[3]

I have just returned from a short tour in Carolina, made at the earnest and repeated request of the little churches planted there by our old Bro. Speer, now deceased. It was a trip full of interest to me, and I hope not without its good results for the cause of our Redeemer. True, there were

but two persons immersed, but the public mind is awakened, and the brethren encouraged and strengthened. A faithful evangelist could, in a few months, place our cause on a sure footing in that region. The sensible and influential are in heart with us, and only need to be assured of its permanent advocacy to embrace it. At Mt. Airy, Dobson, Boonville, Yadkinville, and Huntsville, we found warm friends and a deep interest outside of our brotherhood. The object of this note is to direct the attention of preaching brethren in Virginia and North Carolina to these points. Bro. Dillard is within some 50 miles of this field. The Eastern Carolina brethren are within a few hours' railroad ride of them. Letters directed to Dr. Lang at Huntsville; Virgil A. Wilson, Yadkinville; R. B. McGuire, Boonville; Postmaster, Dobson; or to Gen. Graves, at Mount Airy, will receive prompt attention. Let us plead with the preaching brethren not to pass this call idly by. I would try to meet any brother there during the winter, if duly notified.

On one of his Carolina tours Dexter A. Snow had converted the wife of Dr. Beverly Jones, who lived on their large country estate near Bethania. Mrs. Jones was the first Disciple in Forysth County. Snow also did much work in surrounding counties.

Dr. Wm. H. Hughart evangelized in this area for the Disciples in 1858. He was a native of Richmond, Virginia, having graduated from the Richmond Baptist Seminary, and later from the Medical College there.[4] He came to North Carolina as a practicing physician, to make his home in Wilson, in 1857. Returning for a brief stay in Virginia, he came to Dobson, North Carolina, to meet Rev. Roby, a Methodist preacher, in debate. The challenge had come from Roby. Roby had the first speech. Dr. Hughart had elaborately prepared an argument. After Hughart's first reply, Roby asked to withdraw. However, Hughart held him to his agreement for an extended debate insisting that he had come out of Virginia on a special, long journey to meet his challenge. It was a friendly debate. Everybody kept in good humor.

Virgil A. Wilson of Pfafftown was the most fruitful evangelist in this area. He had heard Dr. Bullard, and had gone to him for baptism at his Virginia home. He started the church of Christ at Pfafftown shortly after the Civil War. He had first preached there to a company of soldiers. After Pfafftown, Jefferson was organized and then Muddy Creek. This western group of Disciples did not report to the State group until the

Annual Meeting of 1877. The Clerk at Mt. Nebo, in Yadkin County, wrote a letter to the Convention giving the status of Disciples in that region. He stated that Mt. Nebo Church was organized in July, 1876, with fifteen members, and that evangelist Kurfees had added fifteen more in two revivals. He said: "We have almost finished a new church house. We meet every Lord's Day, break the loaf, read the Scriptures, contribute as in Apostolic times. * * * List of preachers: V. A. Wilson, Silas Peacock, John Idol, of Bethania, Forsyth Co.; Jesse Briggs, Pate Laman, Mt. Airy, Surry Co.; Alexander Wishon, Mt. Nebo, Yadkin Co. List of Disciples: Surry County, about 25; Stokes, 80; Forsyth, 150; Yadkin, 75; and Davie, 35." Thus, as of 1877, the regional membership is given as 365. Washington Neely and Richard Poindexter are early additional recruits to their ministry.

Dr. Winthrop H. Hopson, of Missouri, was a Confederate Chaplain under Gen. John H. Morgan. At the approaching downfall of the Confederacy he made his home with Harrison Spencer in Henry County, Virginia.[5] Spencer was the father of Mrs. Frank Penn, pioneer leader of Reidsville, North Carolina, Disciples. While Dr. Hopson was a war refugee, he preached in North Carolina in old Salem, and in the school houses about Bethania. He was among the ablest Disciple leaders.

The first Union Meeting organized in this area was by State Evangelist J. L. Burns.[6] This was in July, 1888. It was known as the Forsyth Christian Union Meeting. The following churches composed it: Jefferson and Boyers in Forsyth County; Corinth and Haw Pond in Stokes; Beulah in Davidson; and Jericho in Davie. Burns said: "These churches have employed a preacher and now have regular monthly services. They also have good Sunday Schools and will in future be fully identified with the State Convention in Missionary work." This was the foundation of the Piedmont District Convention, which was inaugurated in September, 1891.

At Stokesdale, a village in Guilford County, in 1887 there lived L. A. Southern.[7] For years he was a sincere reader of the Bible but could not accept the creeds and practices of the Communions he knew. In seeking light as to his religious course, he learned through his oldest brother, a Disciple in Texas, of the

Church of Christ. This brother sent him a periodical, the *Gospel Advocate,* for a year. Southern wrote the *Advocate* asking for an evangelist for Stokesdale, a virgin field for Disciples. Adam Barrett, from the old Refuge Church near Asheville, North Carolina, answered the call. Barrett was called "a delicate, frail boy" by Mrs. Jane L. Fagg, who was a religious mother to him. He had been prepared by private teaching in the Fagg household, and his first experience in preaching was in his home church. When he came to Stokesdale in November, 1887, there was determined opposition on the part of other Communions. A Church auditorium was opened, then summarily closed to him. He continued the meeting under persecution in Southern's store. Barrett returned in March and August following and established the church with over twenty members. L. A. Southern and wife were the first converts, and were the first known Disciples in Guilford County. Southern said: "I, for the first time heard from this man, sent of God, the simple plan of salvation as taught in the New Testament. The light, yes glorious light of truth had come at last and my views of miraculous conversion and baptism of the Holy Ghost gave place to things I could now understand." Within the next year Barrett died of tuberculosis.

On August 1, 1890, Winston-Salem Disciples were organized by their missionary pastor R. W. Stancill.[8] There were twenty-seven charter members. Their officers were: T. T. Best, J. I. Styers, P. T. Lehman, H. D. Holcomb, and E. R. Messick. They met at first in Union Chapel in North Winston, then in a rented hall in the Gray Block. In the fall of 1891, they moved into their first unit, the Bible School room, of their first West Fourth Street plant. North Carolina is excessively rural, and Disciples of the State in personnel were almost wholly a rural people for their first half century. Winston-Salem, however, provides an instance of a vigorous growth of Disciples in a metropolitan field. Greensboro and Charlotte Disciples starting twenty-five years later are similar instances of this urban development.

An ultra-conservative group of Disciples, who opposed use of musical instruments in the Churches, and the functioning of missionary societies in the Church, developed under the leadership of Tolbert Fanning and David Lipscomb, both of Tennessee. The strength of this group is mainly in Tennessee and

Texas. Disciples in these western counties of North Carolina did not begin under anti-missionary leadership, but it was not long before the extreme conservatives discovered their opportunity. They were aggressive in blighting effectually every church of Christ, where they could prevail. This was extensive. A few preachers bred in North Carolina were proselytes to this group. Chief among these was Marshall C. Kurfees of Davie County, who became one of their outstanding national leaders. These Disciples in the Western Counties for many years had no co-ordinate affiliation with any State group. Travel between sections was slow and difficult. They were isolated. They were open to depredations of reactionary zealots from Tennessee and Texas. The cause of liberal and progressive Christianity received many a hard blow from this source, and its growth was materially retarded.

Beyond the Blue Ridge the earliest Disciple pioneers in North Carolina were Colonel Fagg and wife, Mrs. Jane L. Fagg, of Buncombe County, and Mrs. Thurston Crane of Asheville. The Cranes were Cincinnati people. Thurston Crane was the first Treasurer of the American Christian Bible Society, when it was founded in Cincinnati in 1845. Later he was Corresponding Secretary of the American Christian Missionary Society, succeeding James Challen. Crane died in 1861. The parents of Mrs. Fagg resided with their family in the northern portion of Buncombe County during the Civil War.[9] Once during that troublous period they sought security in seclusion from the highway near their home. This safety point was named "Refuge," by Mrs. M. R. Easterley, a sister of Mrs. Jane L. Fagg, to commemorate sentimentally the event. Mrs. Fagg said: "'She little thought of what an appropriate name she was giving the first Christian Church in Western North Carolina." At that time Mrs. Easterley opposed the Disciples, ridiculing them, and burning their papers which came to the family and, as Mrs. Fagg added, "lamented my being led away by its heresies." However, this entire family later united with the Disciples. In the beginning, Disciples were few and lonely. Mrs. Fagg's daughter said:[10] "As a child I remember mother and one old brother meeting in the court house every Sunday and breaking the loaf. Without her there would have probably been a long period of time before our plea had been preached beyond the Blue Ridge."

In 1869, Amos J. Battle as State Evangelist made the last evangelizing journey of his eventful career to the people of this region. The Faggs then lived at Rutherfordton. The following is the evangelist's story[11] as he told it:

I set out the last of March to visit Rutherfordton and Reems Creek in Buncombe County and reached the first place the last day of the month. I made Col. Fagg's my home—where I was cordially welcomed by the Col. and his wife, our noble hearted Sister Jane L. Fagg. The houses of worship in this place were all closed against me, so I had to preach in the court house (Latham's Chapel as it is called there). I had a very respectable attendance and a fixed attention to my sermons, and although I did not baptize anyone in Rutherfordton, yet I feel assured that several very intelligent gentlemen and ladies became satisfied that we teach the true doctrine of the scriptures. Several Baptists, a few Methodists and Presbyterians expressed their readiness to unite with us as soon as we organize a church there. I preached three times at Linche's Mill ten miles on the road to Asheville, and the last sermon on the 4th Lord's Day in April, induced Sister Augusta Linche (wife of the owner of the mill) to make the good confession, and at 4 o'clock the same evening, I baptized her in Broad River, close to their residence, in the presence of a number of Baptists who treated Sister Linche with a good deal of kindness and Christian courtesy.

Having walked from Rutherfordton to this point on my way to Asheville, I was unexpectedly assisted on my way by Mr. Potrum, who was going to Asheville after his sister.

I reached our brother Dr. J. M. Baird's Tuesday morning and was warmly welcomed by his kind family with whom I spent a few days very pleasantly. Bro. Baird sent me to Reems Creek on Friday following. On Saturday I visited Flat Creek Baptist place of worship, where I was treated very kindly by their minister, Elder Laws, and since I left they voted to open their house, not only for me but for our preachers visiting them. Reems Creek belonging to the Methodists, was closed against me, so I had to preach in a school-house near by.

On the 2nd Lord's Day in May, however, Dr. Reagan, a Methodist preacher, had an appointment for himself and he invited me to fill his appointment, which I thankfully accepted and had a full house and a patient hearing for one hour and a half.

Battle had ventured the long trip with no guaranty of salary. The best the State Committee could do was to advance him $30.00. The Hookerton Church contributed liberally to the enterprise. Mrs. Fagg was generous. But a large part of the support came to Battle in contributions from the Central States to which "the Land of the Sky" is ever alluring.

Battle's work materially succeeded. For on May 4, 1873,

Refuge, "the first church building belonging to Disciples in Buncombe" was opened. J. L. Winfield gave them "two excellent discourses."[12] Mrs. Fagg remarked: "That others may judge of the zeal and hunger for pure preaching I will mention that some of the members of the congregation living in Asheville, 14 miles distant were there in good time, Sister Crane among them. * * * The leaven is working and I feel more encouraged than I have for some time."

The State Convention of 1873, was held at Hookerton. Mrs. Thurston Crane attended as a representative to enroll the three new Churches in Buncombe County. These were Refuge, Asheville and Bee Tree. W. D. Starr was their minister. In subsequent years Asheville was visited by strong evangelists. This with sane pastoral leadership accounted for steady progress there. In 1890, they completed their first plant, and the menacing debt was raised by the heroic leadership of R. W. Stancill under the State Service. Their vigorous growth and their completion of a second plant, 1926, which is an architectural model for Disciples of the South, is an example of Disciple progress in a community, which is perhaps the most cosmopolitan in North Carolina.

Notes

[1]"The Plea and the Pioneers in Virginia." page 120. [2]The Christian Friend and Bible Unionist, Aug., 1854, page 86. [3]Christian Baptist (Walsh), Jan., 1859, page 22. [4]This data was supplied by Mrs. Burton Willis, aged daughter of Dr. William H. Hughart. She lives near Germanton, N. C. [5]"Memoirs of Dr. Winthrop Hartly Hopson." by Ella Lord Hopson page 144, et seq. [6]Minutes, 1888. [7]Watch Tower, Jan. 13, 1905. [8]Christian Weekly, Nov. 24, 1906. [9]Watch Tower, Feb. 17, 1905. [10]Letter of Dec. 18, 1924, to the author from a daughter of Mrs. Jane L. Fagg, namely Mrs. L. F. Morgan, of Washington, D. C. [11]Minutes, 1869. [12]Watch Tower, July, 1873, page 297.

Chapter XIII

THE PRIMARY STATE ORGANIZATION

When the Disciples began they retained in their State Meetings the forensic customs of the Baptists with whom they had been associated. The President of each meeting was called Moderator. Other officers were Assistant Moderator, Clerk and Assistant Clerk, and Treasurer. At each prior conference, a preacher, and his alternate were appointed for the introductory sermon. Likewise someone was designated to write a circular letter, which if approved was to be printed with the minutes. The two most important committees were the Committee on Finance, "to receive contributions, settle with the Treasurer, and report to Conference," and the program committee "to supply the congregation and fill the stage with preachers during the conference." Special committees functioned as required. The roll of Churches was called and from the reports then presented the Clerk compiled the annual statistical table. In the early forties the annual meetings were held in November. This was soon changed to early or mid-October for greater expediency in entertaining mass attendants. It was not unusual for one home to receive seventy or seventy-five guests over-night. For this extended hospitality mild weather was a practical necessity.

Disciples had abolished disciplines and creeds, and had no leadership at first so bold and astute as to create a constitution for the governing of the State group. Their delegate conferences were, in all practical effects, mass meetings with the free-for-all forum. This accorded with the broad and simple democracy of their constituents. When a legacy for evangelizing purposes was left the Disciples by John W. Gay, in 1855,[1] Alfred Moye was simply appointed receiving agent for it. Red tape was diminutive.

However, the need of an improved system became articulate in 1857. That year a committee was appointed "to draw up a Constitution and By-Laws for the organization of a General

Co-operation to be submitted to this Conference for their adoption and subsequently to the Churches for their ratification." This Committee consisted of John P. Dunn, Wm. H. Hughart, John T. Walsh, George Joyner, and Alfred Moye. In their report submitting the first draft of the Constitution they gave a preamble which deserves study as an apologetic. It said:

Nothing is more clearly taught in the word of God than that there is but one body, called the church of God, and that this church is composed of all true Christians of every land and nation, governed by Christ as her only head, and taking the Holy Scriptures as her only creed. It is equally clear, that this one body of Christ was divided for the sake of convenience into individual churches, as the church of God at Corinth, etc. And that therefore each individual church, receives no other creed, confession of faith or laws of government but the word of God, and that therefore all the actions of each must be in perfect conformity to the Holy Scriptures. This being true, it follows that whatever is the duty of one church is in like manner the duty of every sister church. And this being true, we have clearly presented to our minds, the co-operative nature of the constitution of the several churches of Jesus Christ, in all matters pertaining to the interest of the Kingdom of Messiah.

Upon this co-operative principle it is evident that the Apostolic churches acted, in matters of the greatest moment, both of a doctrinal and practical nature; as settling the question about the circumcision of the gentile converts, raising funds for the poor, etc. In relation to the question of circumcising the Gentiles, all the churches of the Jews and Gentiles did not go up to Jerusalem in Mass. But they sent their delegates, who deliberated on the matter, settled it, and delivered their decision to the several churches as final. This was a general meeting of the Disciples of Christ, and the action of the several churches through their delegates. Here then we have clearly taught, the Scriptural authority for a general convention, Conference, or co-operation meeting of the Disciples of Christ; and as clearly, the authority for settling the most important matter by the delegates composing such meeting—such general meeting is therefore not to be considered an organization apart from the churches, but only the several churches acting through their representatives, and the action of the representatives the action of the churches from which they have received all their authority.

And in regard to the authority delegated to the representatives of the churches, the matter is equally clear. It is not that the churches need tell them everything they shall say, or do, but in general terms authorize them to attend to such matters of general interest, to which it is not practicable for the churches in their individual capacity to attend. And that it is the Scriptural duty of the churches to sanction and carry into practice, the action of the general meeting, unless it can be shown that action is in violation of the doctrine or practice of the Gospel of Christ.

As therefore it is clearly the duty of churches to co-operate in matters of general interest in the cause of Christ, it becomes a matter of absolute

necessity for the sake of the union of action, and efficacy of the work, that there shall be a distinct understanding in reference to the nature of such meetings, and general principles upon which their deliberations shall be conducted. And as such understanding cannot exist without a constitution, therefore,

Resolved that this body adopt the following articles of deliberation to govern this body in her actions.

The Constitution which followed consisted of eight articles, and provided in effect as follows: (1) It was to be called the Annual Conference of Disciples in North Carolina. (2) It was to assemble annually; time and place to be determined in each prior meeting. (3) Its voting personnel consisted of delegates and ministers; the delegates not to exceed three in number, from one church, and the ministers each to be resident in the State for one year preceding Conference. (4) A delegate was competent to represent but one church. (5) Conference was to be opened with prayer and introductory sermon. (6) The Conference officers, Moderator, Clerk and Treasurer, were to be elected annually. (7) Each church was to send annual evangelizing pledge, one-fourth of which was to be remitted in cash at Conference time. And (8) The service of evangelism was to be administered by the Conference body.

In 1859, this Constitution was revised and extended, and called "Rules of Order and Decorum." The changes were as follows:

Article (8) The Treasurer was to administer the evangelizing fund and be responsible to Conference.

Six articles were added, which in substance were as follows: (9) Ministers in good standing were automatically members of the Conference. (10) The evangelism administered by the Conference body was not to contravene that of local Church or district. (11) An Evangelical Committee, appointed annually by Conference was to function in supplying ministerial vacancies. (12) Preachers uniting with Disciples from other religious bodies were to present satisfactory credentials. (13) Conference was to have discretionary power over the ministerial roll to be exercised advisedly and strictly each year and each church was to abide by the Conference decision to retain standing. And (14) No preacher of the Conference was to be allowed to withdraw except by his petition at a regular session.

It is obvious that Article 13, was the one likely to create the greatest opposition; especially from preachers without the State who with the excessive democracy of the Disciples had suffered no ecclesiastical control. But Disciple leaders were determined that North Carolina Churches of Christ should not be victimized by unworthy preachers. Much sacrificial energy and deep devotion had gone into the building of the Kingdom. It must be safeguarded. The regulation might not always have been wisely applied, but viewed comprehensively, it was an outstanding factor in protecting the Churches against catastrophes in their ministry.

Criticism from sticklers for Church independence soon developed. In a letter to Dr. J. T. Walsh, of February 13, 1860, W. H. Goodloe, of Mt. Willing, Alabama, took Walsh to task for his exegeisis of the fifteenth Chapter of Acts, on which the preamble of the North Carolina Constitution was based. Goodloe wrote under the sanction of Benjamin Franklin, editor of the *American Christian Review*, which had scattered subscribers in North Carolina. Goodloe, a literalist, said:[2] "I hold that the Bible clearly teaches everything necessary for the perfecting of the saints individually and to enable the body of Christ to do its perfect work." He asserted that the Jerusalem Council was not a representative meeting of the Churches; that if Paul and Barnabas represented the Gentile Churches, they did it without Gentile knowledge or consent. He contended that the decision there reached with respect to the Gentiles was on a doctrinal issue and originated purely from the divine inspiration of the "Apostles and Teachers," rather than from common agreement rationally arrived at by the representative Christian group. He claimed that since the Jerusalem Council did not sit again, it would thus not serve as a model for consecutive Conferences of today, even if granted for argument's sake that the Jerusalem Council was such a precedent.

Dr. Walsh replied that this was "absolute radicalism"; that Goodloe saw

> the church of Christ as individual or separate congregations, but cannot tell how they can ever come together, this side of heaven to form one community, Conference, or Convention. Their independence is so absolute and complete, that there is no way, no scriptural way, to bring them together. * * * Bro. Goodloe is willing to sit in judgment on "doctrine" not-

withstanding he says he has "no right." He is now sitting in judgement on my teaching and that of the Disciples in North Carolina; and yet he is opposed to doing this very thing! That is the Churches must not do it! Scribes and editors may do it, but the Churches must not. He sits in judgment on our Conference, the Virginia Convention, and the Missionary Society, and modestly pronounces them all heretical; but if a professed Christian preacher should bring in a "damnable heresy," or be guilty of immorality, he would not be willing for the Churches assembled in Convention, as one man, to condemn him. He would be perfectly willing for an editor or scribe to write him down, but the churches must not, in an associational capacity condemn him and his doctrine. * * * Let him (Goodloe), give the scriptural proof for such church independence as that for which he contends. And having done this let him show scripturally how they can assemble together for any purpose whatever.

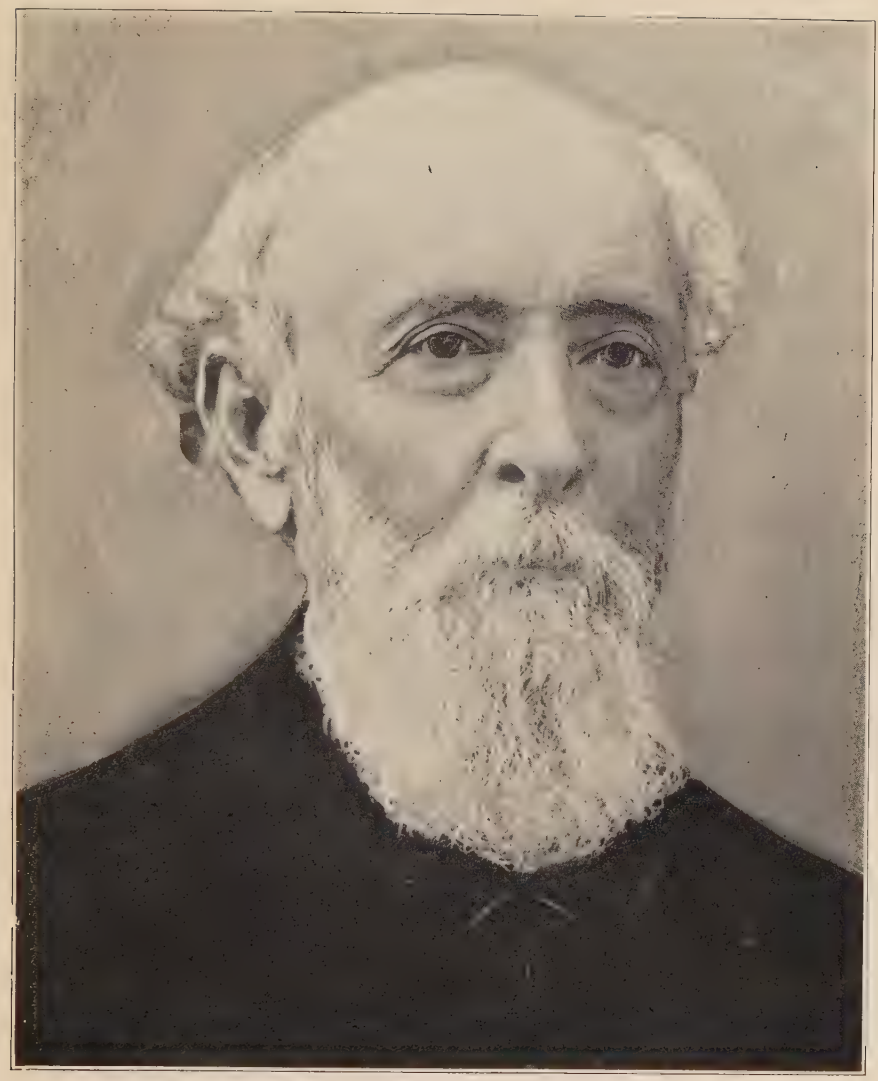
A matter testing the solidarity of surrounding communions was Free Masonry. Some had excluded from their fellowship all members of Masonic lodges. This was brought up in the Disciples' Conference of 1868 and the following resolution was adopted unanimously:

"Whereas it has never been the custom of the Disciples in North Carolina to make Masonry a test of fellowship, leaving every one to use his own discretion upon the matter, therefore

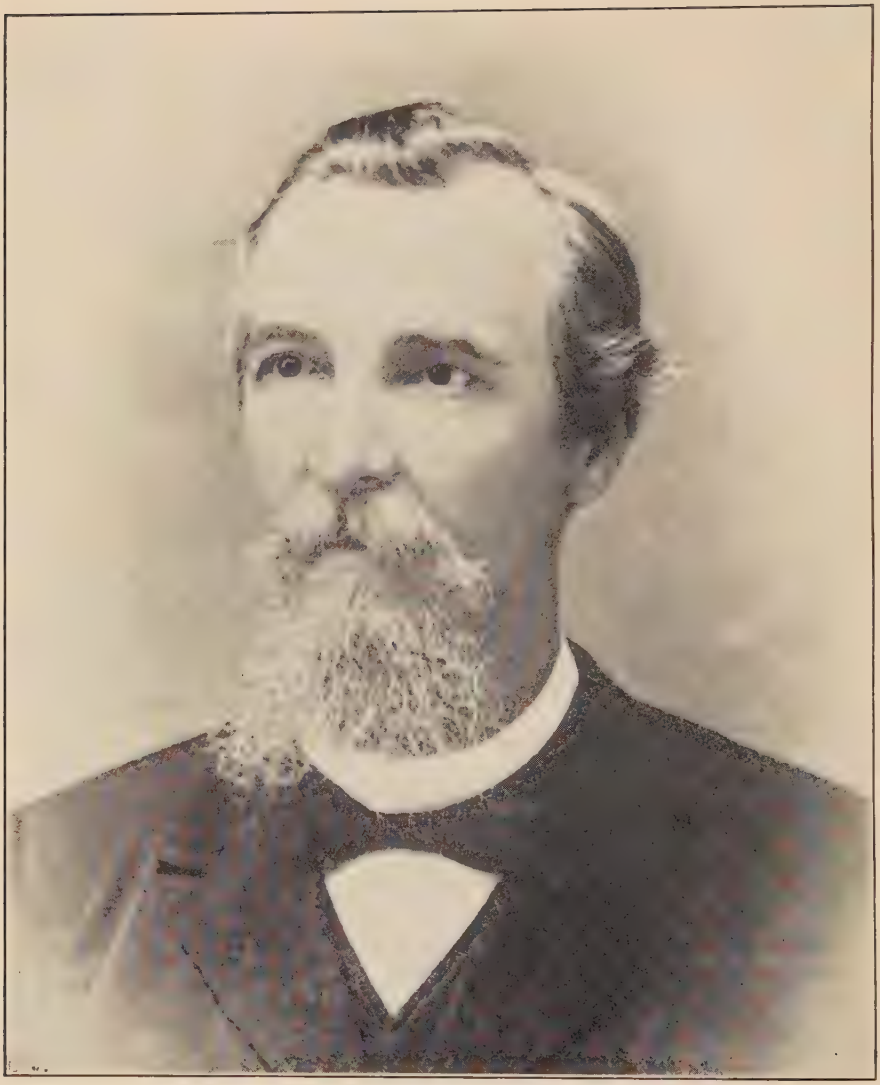
"Resolved that we heartily recommend the same practice to be continued."

Efficiency in service demanded that the State be divided into Districts. These were to be auxiliary units of the State Service. The evangelizing Committee in the Annual Meeting of 1870, recommended that there be three districts as follows: The First District to comprise the churches between the Tar and Roanoke Rivers, with R. T. Hodges, Treas.; the second, those between Tar and Neuse Rivers, Dr. F. W. Dixon, Treas.; and the Third District to include all churches South of Neuse River, J. H. Kinsey, Treas. These were to be independent evangelical units but reporting their contributions and their service to the Annual Meeting.

In 1885 these Districts had grown in number to seven and were called Union Meeting Districts. They were: Mill Creek, five churches; Jones-Onslow, twelve churches; Hookerton, fifteen churches; Pamlico, fifteen churches; Pungo, thirteen churches; Old Ford, fourteen churches; and Albemarle, seventeen churches. At the Convention of 1890 Old Ford and Albemarle



John Tomline Walsh, 1816-1886



Moses Tyson Moye, 1827-1900

Districts were merged and called Roanoke District. The Nash-Edgecombe District, later called Coastal Plains, was formed in January, 1909.

The Convention of 1876 delegated J. L. Burns, Dr. F. W. Dixon, and Dr. J. T. Walsh to attend the National Meeting of Disciples at Richmond, Virginia. It was called the General Missionary Convention. Dr. Walsh had been away from Virginia for twenty-four years. His fellowship with Virginians in this meeting was "a feast of fat things." Their State Missionary service was inaugurated that year. Writing his observations in December, 1876, Dr. Walsh said: "I like the plan of missionary work in Virginia, and at an early day I will present it to our brethren in this State, and urge its immediate adoption by them." Accordingly in the *Watch Tower* of January 1877 he published a proposed Constitution of twelve articles for the North Carolina Christian Missionary Society."[3] He remarked: "Read it carefully, brethren and sisters, and let us meet at an early day and take steps to inaugurate this business." He suggested that they meet with the First District at their Fifth Sunday Meeting in Kinston, in April. His call was renewed in later issues of the *Watch Tower*.

On Friday, April 27, 1877, "the ministers, messengers and friends," gathered in the little frame Church building on Caswell Street in Kinston.[4] Dr. Walsh was named temporary Chairman and J. J. Harper temporary secretary. At the forenoon session on Saturday permanent officers were elected as follows: President, F. W. Dixon; Vice-Presidents, J. J. Harper, J. H. Foy, Josiah Dixon, J. W. Draughan; Treasurer, Noah Rouse; Recording Secretary, C. W. Howard; Assistant Secretary, A. J. Moye; Corresponding Secretary, J. T. Walsh. In the afternoon a committee of five was appointed to draft a Constitution. These were: Dr. F. W. Dixon, Dr. J. T. Walsh, J. J. Harper, J. H. Foy, A. J. Moye, and J. L. Burns. The Constitution which they presented and which was adopted had thirteen articles. Its main provisions were: (1) It was to be called "The North Carolina Christian Missionary Society." Its object was the spread of the Gospel within the State. (2) It was to be composed of Life Directors, each paying twenty dollars per year for five years; Life members, each paying ten dollars per year

for five years; and annual members each paying five dollars per year. (3) Its officers were to be a President, four Vice-Presidents, two Recording Secretaries, a Corresponding Secretary, and a Treasurer. (4) These officers were to constitute the executive committee and with the Life Directors were to compose the Board of Managers. (5) The Treasurer was to provide a fidelity bond as directed by the Board of Managers. (6) Annual Meeting of the Society was to be held at same time and place as the regular State Convention. (7) Amendment of Constitution was to be made only by two-thirds vote, and after a year's notice of proposed change.

Members enrolling to form the Society were forty-eight in number. They were: (1) Two Life Directors, Dr. F. W. Dixon, and J. T. Ball. (2) Seventeen Life Members: J. H. Foy, J. J. Harper, N. S. Richardson, Josiah Dixon, C. W. Howard, James H. Kinsey, Simon E. Hodges, Corinth Church (by A. J. Moye), J. H. Coward, Jr., Isaiah Wood, Noah Rouse, Irvin N. Keel, Theophilus Keel, Wm. F. Draughan, J. L. Burns, J. T. Walsh, George Hackney. (3) Twenty-nine Annual Members: James B. Pollock, Albert H. Wilson, Mill Creek Church, Wilsons Mills Church, N. D. Myers, C. C. King, James S. Dixon, Mrs. Eunice M. Draughan, Absalom Taylor, Mrs. Eliza Rouse, Mrs. S. C. Nicoll, M. D. Land, Mrs. Alice E. Rountree, Mrs. Fannie A. Gorham, J. B. Taylor, C. T. Barwick, Wm. H. Rountree, Mrs. Mary F. Stilly, J. H. Bell, Hookerton Church, Simon B. Taylor, Dr. H. D. Harper, Barram Hart, Bennett Barnes, A. J. Holton, H. D. Murrill, J. W. Huffman, Cyrus Brown, and J. W. Harper.

Dr. Walsh in an editorial in the *Watch Tower* said:[5] "The meeting was not a large one but an auspicious beginning was made * * * Its primary and sole object is to have the Apostolic Gospel preached throughout the State and churches organized, or constituted in all our villages, towns and cities." He wrote with inspiring confidence but referred to opposition, as if it were expected. He knew this would come positively from the conservatives, and negatively from the sheer inertia of the masses. Less than two years before, Dr. F. W. Dixon had said:[6] "With the experience and observation of several years we are thoroughly satisfied that the Disciples of North Carolina, as a general thing, are not a missionary people."

The opposition found a voice in James M. Mewborne, of Wheat Swamp, who wrote Dr. Walsh under the pen name "Christian."[7] He called the Society a "new departure," which would tend to destroy the benevolent "fellowship" in the churches. He referred to it as the "pet pup of a missionary society" which would make of the church "a dead old dog." Walsh in replying, said, Mewborne "is a good, conscientious and devoted Christian," and that "he loves Christ and is jealous of His honor." Walsh showed, however, that the evangelizing project in no way interfered with benevolence in the local churches as represented by "the fellowship"; that the society was "neither more nor less than individual and congregational co-operation for the spread of the Gospel." Mewborne objected to the bonding of the Treasurer—Walsh said that it was merely good business. The controversy was extended[8] and Walsh concluded: "Since our missionary work is so hotly opposed I intend to go to the bottom of this question theoretically and practically but in all Christian affection and love." He made his *Watch Tower* an outstanding promotional help for the Society.

At the Salem Convention, October 11-13, 1877, the Society held its first annual meeting.[9] Dr. Walsh reported as Corresponding Secretary, that from membership payments and offerings he had collected $222.20. He recommended the employment of an evangelist and a field secretary, for enlistment of all the Churches. In conclusion he urged: "Let us not despise the day of small things, but let us press on in our missionary work until our beloved State is evangelized, regenerated and saved; until churches of Christ holding forth the word of life shall be established everywhere from the sea-board to the utmost bounds of the State." J. L. Burns was appointed State Evangelist at a salary of thirty-three and a third dollars per month with allowance of traveling expenses. He was also to do the field promotion work for the Society.

It is to be observed that the Missionary Society had not yet been identified with the State Convention. They were separate entities. The privileges of one were founded on paid membership and in a named and classified missionary group; the other on simple adherence to some church of Christ. To democratize the

Society it had to become practically identical with the Convention. This transition was natural and was soon to come.

Notes

[1]Minutes, 1855. [2]Carolina Christian Monthly, April, 1860, pages 78-87. [3]Watch Tower, Jan., 1877, pages 208, 209. [4]Ibid., June, 1877, pages 313-317. [5]Ibid., pages 320-323. [6]Ibid., Dec. 1, 1875, page 3, Art., "The Goldsboro Mission." [7]Ibid., Aug., 1877, pages 361-363. [8]Ibid., Oct., 1877, pages 409-422. [9]Ibid., Nov., 1877, pages 433-437.

Chapter XIV

RISE OF THE STATE MISSIONARY CONVENTION

The meetings of the missionary group in 1877 were of great service in founding the activities of North Carolina Disciples of Christ on an effective evangelical basis. At that time they had six thousand and forty-seven members in ninety-three churches and missions, located in twenty-seven counties of the State. There were but ten Bible Schools. The number of ministers in charge was forty-four. The general contribution from the churches was used in printing Minutes. Its total for 1877 was sixty-seven dollars. Under the new missionary order there was to be a manifold improvement in these things of the Kingdom.

In 1878 the Annual Meeting was at Robersonville. Some Disciple leaders were becoming possessed with missionary convictions. Dr. Henry D. Harper introduced a series of resolutions which provoked lengthy discussion. They were as follows:

Resolutions to Convert the Conference into a Missionary Meeting

Whereas: The Annual Meeting of the Disciples of Christ in North Carolina is productive of but little good in the furtherance of the cause of Christ as it is now conducted, And

Whereas: There is a useless expenditure of the Lord's money in the present practice of printing and distributing the proceedings of the meeting, with but little good resulting. Therefore be it

1. Resolved, That we convert the Annual Meeting of the Disciples in North Carolina into a Missionary Meeting, in practice and in fact; and that the contribution from the churches to the Minute Fund shall be used to sustain a State Evangelist.

2. Resolved, That instead of publishing the proceedings, and sending them to the churches, that they be published in the State Papers, and sent out to the world.

3. Resolved, That all the congregations be earnestly solicited to contribute far more liberally than they have been doing heretofore (to the Minute Fund), for Missionary work, and that all the preachers be requested to present the claims of this missionary cause, and take up public collections quarterly for this object.

4. Resolved, That the Moderator of this Conference shall hold his office until a new election is had at the next Annual Meeting.

5. Resolved, That the Moderator have the appointment of the Secretary and Treasurer.

6. Resolved, That the Moderator, Secretary and Treasurer shall constitute a Board of Managers for the transaction of business between the Annual Meetings of this body, and that they be required to report their proceedings to each Annual Meeting the next ensuing.

7. Resolved, That each Conference, on the report of a Committee, appointed for that purpose, shall secure the services of an Evangelist for the general field; and that the Board of Managers have the power to supply his place in case of death, resignation, or unchristian conduct."

These resolutions were referred to a special Committee for their deliberation and recommendation. It consisted of Willis R. Williams, J. V. Harper, T. M. Stevens, P. H. Johnson, and Jordan Wilkinson. They reported the following substitute which was adopted.

Whereas, It is plainly evident that the cause of Christ is languishing, from apathy and the great want of Missionary zeal; therefore be it

Resolved, That the congregations be requested to contribute liberally at the next Annual Conference for State evangelizing purposes, and that our preaching brethren be requested to earnestly impress its great importance, whilst visiting the brethren, as a duty which should not be willingly neglected.

The first evangelist under the new regime was J. L. Burns. He reported from the field in 1878:[1] "I have found very little encouragement among our brethren for mission work. The universal cry is: 'hard times, no money, hope to do something for the work in time, but can't do anything now'; but I am determined to let them hear from me at their homes, until they are aroused from their lethargy." To the Robersonville Convention that year in his first annual report he said: "I am fully persuaded of the great good that the Society can accomplish by continuing their efforts and not by any means to become discouraged. It is I know something new to many of our brethren, but I trust it will not always be so. There are many good and true brethren, I am sure, who will be with us when they get to understand the objects of the Society more fully, and their hearts become more fully inspired with the glorious work of saving the lost."

J. J. Harper told a pathetic story about the work of Burns in a certain Church.[2] Burns presented the State Missionary cause with all of his strength and earnestness and asked for an offering. The response was wholly negative. Not a cent was con-

tributed. Burns was leaving this barren field when he met a poor woman, not a member of the church. She had been present during Burns' appeal, and had seen that nothing was given by the Disciples. Of her own initiative she said: "I don't want you to go off that way. My Christianity don't lead me in that way. Here is half of all the money I have." She handed the evangelist five cents. Harper said: "She was a poor woman, a widow, alone and homeless, and who worked for her daily bread, and the amount she contributed, while it was small and unimportant in the estimation of mortals, was doubtless large and valuable in the currency of Heaven."

At the Robersonville Convention of 1878 J. J. Harper made his first report also as Corresponding Secretary. In it he said: "There is great apathy among a large majority of Disciples in this State on the subject of Missions; and this is the first 'stone to be rolled away,' in order to reach success. It is all important that we do not relax our hold nor relinquish our efforts in this work. Our success in missionary work depends upon holding the ground we have gained; and our success and life as a people in this State depends upon whether or not we shall prove ourselves a missionary people."

The Missionary work was moving off with a slow start. In 1878, a writer in the *Watch Tower* said:[3] "The time has come when we need a radical change in the manner of operations in North Carolina. What have we gained in the last three or four years? We have increased in numbers and decreased in finances; and as long as this state of affairs exists we cannot hope to do much for the cause of Christ." To this J. Z. Tyler, of Richmond, Virginia, responded: "Come over to the meeting of the Virginia Christian Missionary Society the first of next month and you may find something which will suit you better." To which Dr. Walsh replied:

> We have a Christian Missionary Society somewhat like the Virginia Society organized over twelve months ago; and we have had two evangelists in the field part of the time, but our "sad wail" is, that we cannot induce our people to take hold of it and co-operate. Wherever a certain paper *(The American Christian Review)* published in Cincinnati, exerts an influence among us, the very idea of organized co-operative effort seems to create alarm for the safety of the church. But we pray and hope for better times.

As the work developed there was increased statistical detail for each Conference to handle in clerical routine. This was a fine utility in its proper sphere, although it began to trespass on the convention periods needed for inspiration. In 1879 there was adopted the following resolution:[4]

"Whereas, much valuable time is consumed at our Conferences, to the wearying of the delegates and visitors, in reading the letters from the different churches; therefore,

"Resolved, That at the very beginning of our next Conference a Committee of Finance and Church Statistics be appointed, to whom the letters shall be referred, instead of being read as heretofore."

That the missionary spirit continued to grow is evident from the "Remarks" of J. L. Winfield appended to the Conference Minutes of 1880. He said:

> Thus has come and gone one of our most pleasant and social Conferences. The proceedings were marked throughout with brotherly love and Christian greetings and we have occasion to thank a wise and merciful Providence that we have been abundantly blessed the past year with a rich harvest, and to see many of our brethren alive to the Missionary cause, and resolve to continue Bro. H. C. Bowen in the Northeastern counties for the ensuing Conference year. It is highly important that we should remember our January collection, and make such a liberal contribution that it will swell the heart of our Evangelist. There are cries from all parts of the State for more laborers, and we thank God that we have enough to supply every demand if our hearts would only open and divide sacrifices with them.

The offerings, however, were small. This was shown in the report of C. W. Howard, Corresponding Secretary. It was couched in thirty-nine words; the shortest report of its kind ever made among North Carolina Disciples. He reported an annual total of $112.00. With this was sustained J. L. Winfield, Evangelist, for four months, and E. E. Orvis, for a special meeting.

At the next Convention (1881), there was agitation of the need in the churches of an intensive leadership to be effected by a system of resident pastorates, or its practical equivalent in group evangelism. The following resolution was adopted:

> Whereas, We the committee on churches and finance, find contributed to the minute fund $96.20 and to the mission fund $17.25. And, whereas, the irregular and disorderly system under which we labor is the source of

much inconvenience in obtaining reports from the churches to the Annual Conference, therefore,

Resolved, That we recommend to the Conference the imperative necessity of arranging all our churches into convenient Evangelical Districts, so our congregations can have more and better care.

Resolved, That the Moderator of this Conference appoint a Committee of ten or more, whose duty it shall be to make out a list of the churches from the minutes, arranging them into Evangelical Districts, and submit the same to this Conference.

N. S. Richardson, J. W. Hodges, Theophilus Keel, Committee.

This action was at once put into effect. An Assignment Board of twelve was appointed by the Moderator. They grouped the churches into twenty-two "evangelical" units. Further they assigned the pastor or "evangelist," as they designated him, to each unit. In some respects this method of centralized control made for efficiency. There was a thoroughness and definiteness in it which commended it. As a result many churches had better preaching and pastoral supervision. The state organization was more compact and articulate with it. But the spirit of independence and aggressiveness inbred in the Disciples would not long withstand the self-restraint and sacrificial co-operation inherent in this system. Perhaps also there might not always have been a wise administration. It was abolished in the State Convention by the following resolution in 1885:

Whereas, It is evident that there is, among our brethren, great dissatisfaction and discontent, growing out of what is known as the "District Plan," We, the Board of Managers, recommend that Article VI, of the Constitution of this Convention be abolished, and that the following be substituted in place of it:

Art. VI, Each congregation belonging to this Convention may adopt such method of supplying itself with preaching as it may deem most practicable.

Dr. John T. Walsh, in his *Living Age* had expressed his sentiments on "The District Plan," in February, 1885, as follows:[5]

This Plan has now been in operation going on three years, yet it has not met the expectations of its most sanguine friends. Our ecclesiastics, if we have any, are not suited to any such Plan. There is no authority among us to say to this preacher, "Go," and he goeth; nor to that church, "Receive him," and he is received. The result has been that some preachers have refused to go, and others, who would go, have been rejected by the churches. Frequent changes are made, both by preachers and churches, and the whole thing becomes uncertain, and does not work harmoniously

and effectively. Besides, the Evangelical Committee, whose duty it is to assign preachers to districts, are often pressed by preachers and their friends, for certain places or districts, deemed by them most desirable, and considerable partiality is shown, and no little log-rolling is mixed up with the whole matter.

And that the Plan is not of divine authority is undeniable. If it worked well, all that can be said of it, is, it is a human Plan for doing the Lord's work. With all the light before me, aided by a close observation of the plan and its working among us, I think it impracticable, even if well managed; and it has been badly managed by us, by both churches and preachers. The best thing we can do, is to fall back on the old plan, and let the churches select their own evangelists. But if they had Scriptural Elders or Bishops, they could, and ought to dispense with evangelists, and let them go to the general field. The churches would then be self-sustaining, and in every way more in accord with the Gospel model.

That the missionary service might utilize the "District Plan," the following was adopted in the 1882 Convention.

"Whereas, Our district plan makes no provision for enlarging our Missionary work beyond the evangelical districts; and Whereas, we believe that the church cannot discharge its mission if it neglects general missionary work; therefore, Resolved, That all our Evangelists be requested to preach a discourse on home and foreign missions during the evangelical year, and collections be taken up for Missionary purposes."

This was a thoughtful and diligent preparation of the field It was to help make possible the identifying of the State Missionary organization with the State Convention proper in the epochal year, 1883. F. M. Green for five years, (1877-1882), had served the American Christian Missionary Society as Corresponding Secretary. He was still serving as an organizer in the field. Also he was gathering data for his "Historical Sketches of Missionary Societies Among Disciples of Christ," which came from the press in 1884. He was forty-seven years of age; a native of Ohio. He came to North Carolina a few weeks before the Disciples' Convention at Antioch, (Farmville), October 10-14, 1883. He spoke in the following churches: Kinston, Pleasant Hill, Richlands, Deep Spring, Wheat Swamp, Hookerton, Salem, Riverside, Old Ford, Beaver Dam, Union Chapel, (Beaufort Co.), and Pantego. He was accompanied on various parts of his trip by H. C. Bowen, D. W. Davis, J. L. Winfield, and J. W. Hodges.

J. L. Winfield spoke editorially in his Watch Tower:[6]

We had heard that Brother Green and his Missionary brethren were about to surrender the old landmarks and go over soul and body to Babylon. We are confident that this charge is slander; for no man is holding stronger and closer to the fundamental principles of our reformative movement than Frank M. Green. His work is an open book * * * He is thoroughly missionary. Every drop of blood which courses his veins is invigorated with the Missionary spirit. * * *

Bro. Green's visit will add largely to our Missionary zeal. It will make us broader in our views, and link us with the great body of Disciples in the West. It is a burning shame that we have been so ignorant of each other. A better and more intimate acquaintance will have a reflex influence and place us where we can better and more effectually work for the Master.

The Disciples in North Carolina are by no means an anti-missionary people. They need good and safe leaders, and they will follow in any line that will advance the cause of our Redeemer and glorify the name of our Heavenly Father. We are woefully deficient in organization. Our system for raising funds for the cause of missions, is no system at all. It is tangled, confused and inexplicable, something that we cannot explain. We hope for better things; better organization and better methods of sending out the word of life.

The old Antioch Church in which the Disciples gathered in this convention of 1883 was historic. It was there twenty-six years before that they had adopted their first State Constitution. The little frame structure stood at the crossroads on the present site of the Farmville Christian Church. It was in the midst of what has later become one of the richest farm product areas in the world. This part of Pitt County had some of the oldest Disciple families of the State. They had been large contributors in the Disciples' general program. The atmosphere was good for a forward movement.

J. J. Harper, the Moderator, appointed the following committee to draft a new Constitution: Dr. J. T. Walsh, E. A. Moye, George Joyner, J. L. Burns, and Josephus Latham. The Constitution as adopted contained the following new features as compared with 1877: (1) Change of name to the North Carolina Christian Missionary Convention. (2) Extension of privilege to raise funds for evangelizing other fields as well as North Carolina. (3) Its membership should consist of delegates from the churches; also those contributing to the treasury, on basis of two dollars per year for annual membership, or twenty dol-

lars total for life membership. (4) The officers should be President, Vice President, Recording Secretary, Corresponding Secretary and Treasurer, elected annually. (5) Local grouping plan by the convention, to continue in force where no objection was raised; the convention to assign a pastor to each group annually. (6) Board of Managers was to consist of nine men, elected annually, and the convention officers. (7) The corresponding Secretary was to be an Executive Secretary to the Board of Managers, assembling funds and remitting to the Treasurer, and making report of all operations of the Board to each annual convention. The Corresponding Secretary might also do the work of a General Evangelist.

Under this Constitution, the first Convention officers elected were: President, Dr. J. T. Walsh; Vice President, M. T. Moye; Recording Secretary, J. V. Harper; Corresponding Secretary, J. J. Harper; Treasurer, E. A. Moye. The full Board of Managers were, President, M. T. Moye, J. L. Burns, I. L. Chestnutt, Dr. R. W. King, H. C. Bowen, J. L. Winfield, H. Brown, H. S. Davenport, Henry Winfield, Dr. J. T. Walsh, J. V. Harper, J. J. Harper, and E. A. Moye. The first meeting of the Board of Managers was held in Wilson.

In 1888 the financial basis of membership in the Convention was abolished. It has since operated plainly as a pure democracy. In this Convention of 1888 there was also given the order to incorporate the Convention under the laws of North Carolina that it might be empowered to receive, hold and convey property. To safeguard the property interests of certain local churches for the good of the Brotherhood as a whole, this was necessary. Then property might be deeded to the North Carolina Christian Missionary Convention and it would be thus safeguarded. An Act of Incorporation was presented in the General Assembly and ratified March 9, 1889. It is printed as Chapter 149. "The body corporate and politic with perpetual succession" as at first constituted were: C. W. Howard, S. H. Rountree, E. A. Moye, D. W. Davis, J. R. Tingle, J. L. Winfield, N. S. Richardson, J. M. Mewborne, H. D. Harper, and S. I. Wooten, and "their associates." They were empowered to use a common seal and were "invested with all the powers and privileges necessary for conducting missionary and other religious work in this State."

In the earlier years of the North Carolina Christian Missionary Convention, special attention was given to extensive evangelizing. In 1884, Dr. Walsh, then nearly seventy years of age, was made an evangelist at large. Before his death in 1886 he covered Hyde, Tyrrell, and Pamlico Counties on this mission. Men who later gave their major service in this capacity were J. L. Burns, R. W. Stancill, D. E. Motley, G. A. Reynolds, H. C. Bowen, D. W. Davis, and W. G. Walker.

The prime necessity, however, was a superintendent of missions, who as an executive secretary might finance the operations of the Board of Managers with stability and adequacy, and conserve the work in process of permanent establishment. This was aptly expressed in the report of the Evangelizing Committee in the Convention of 1902. They said:

> We urge the election of a Corresponding Secretary, whose duty shall be: 1. To visit all the churches unless the local pastor will collect the funds, for State work. 2. Group weak churches and help them to secure pastors. 3. Have oversight of all mission points. 4. Strengthen Sunday Schools, hold meetings, locate missionary pastors—"Do the work of an evangelist." We further recommend that every possible effort be made to raise the salary of the Corresponding Secretary by private subscription, and that he be employed and put to work at once.

In the Convention of 1908 at Kinston, J. W. Hines presided. In his address he recommended that the Corresponding Secretary be not a member of the Board of Managers, but rather an employee of that Board to which he should be responsible. The Board in turn should be responsible to the Convention. This recommendation was put into effect by the Convention. Its wisdom has been apparent. Another suggestion Mr. Hines then made was to have nine members of the Board of Managers, with terms of three members expiring each year. This made it necessary for the Convention to elect a third of the Board each year. This was put into effect and is also a wise provision.

Notes

[1]Watch Tower, March, 1878, pages 67, 68. [2]Missionary Weekly, Richmond, Va., April 5, 1888, page 5. [3]Watch Tower, Oct., 1878, pages 232, 233. [4]Minutes, 1879. [5]Walsh's Living Age, Feb., 1885, page 76. [6]Watch Tower, Oct. 17, 1883, page 2.

Chapter XV

CONVENTIONS IN THE SEVENTIES

The decade starting with 1870 was marked as a period of beginnings in aggressive co-operative expansion of North Carolina Disciples of Christ. The War Between the States had caused a stupendous social and economic loss. For a period the State had more soldiers in the Confederacy than it had voters. Much of her best blood was sacrificed. Her losses at Gettysburg and Chickamauga were notably heavy. She was "first at Bethel and last at Appomattox." Invading armies in the State left devastation in their wake. The "carpet-bag" rule added insult and augmented poverty. In their humiliation the people made their civil readjustments. In this breaking up of the old order, religion also was affected. It changed its emphases. There was larger outlook, more aggressiveness, and better understanding of the power of co-operation.

Since this period is one of basic alignments in the expansion ideals of the Disciples which has continued for a half-century, it is well for the reader to observe what some of the active participants said in critical review of the Conventions of that epoch. This will give one an authentic interpretation of the social, economic, and religious aspects of it.

The Convention for 1871, met at Antioch (Farmville), October 5-8. Dr. John T. Walsh reported it as follows:[1]

> We have just returned from the State Meeting of the Disciples of Christ, North Carolina. Upon the whole, it was a pleasant and profitable occasion. We sojourned with Brother Wm. Joyner during the meeting, and spent a very pleasant time with his kind and amiable family. Sister Joyner is one of the best of women. We were delighted to meet with many kind friends, brethren and sisters, some of whom we had not seen for years. We heard all the discourses preached except the first, or introductory.
>
> We had the pleasure of hearing our brethren, L. Summerlin, J. L. Winfield, M. T. Moye, A. J. Holton, and some others. Brother Summerlin is a young disciple of respectable attainments, and fine preaching abilities, and is destined to make "a workman that needeth not to be ashamed, rightly dividing the word of truth."
>
> Brother J. L. Winfield is a young preacher of studious habits, and if life lasts, will do much good service in the cause of his Master.
>
> Brother M. T. Moye is a young Christian warrior of fine literary attainments, good scholarship, and understands the gospel well; and is destined,

if he lives, to make and leave a decided impression upon the community in which he moves and labors. Brother Holton acquitted himself well.

With the kindest Christian regards for all who preached, the occasion calls for the statement, that the committee, having in charge the appointment of preachers to address the people, neither displayed good taste nor judgment, in every case. On important occasions, when hundreds of the people opposed to our views are assembled to hear an exhibition of the truths we advocate, it is certainly our wisdom to select those men who are best qualified by age and experience to present the high claims of the gospel.

On Lord's day morning, Brother Taylor, of Wilson, North Carolina, made some remarks alike creditable to his head and heart; but he is a young convert, and as men are not now inspired, and as it takes time to learn the lessons of divine truth, it is not wonderful that he should have confessed his embarrassment at beholding around him, in the congregation, the aged veterans of the cross, some of whom had been preaching for thirty-five and forty years. It was, indeed, a strange and unusual spectacle, and was, no doubt, so regarded by a large majority of that large congregation.

Elder Allen followed Brother Taylor and said some very good things, but in our judgment got "the keys" very much tangled up. He called attention to the fact that it was keys in the plural, and not "key," in the singular. He represented these keys as first given to Peter, then to all the Apostles, and finally to the Church; and the first key was faith, and the second repentance, and the third baptism.

With the kindest regards for Elder Allen, we must be allowed to say that the keys were simply the symbol of authority—and nothing more; and that they were really given to Peter alone. And the reason why the plural was used instead of the singular, was, that Peter was not invested with partial but full and complete authority to open the kingdom of heaven. One key would be the symbol of partial authority, and keys, in the plural, the symbol of full or complete authority. This, and nothing more, is the meaning of the keys. Peter used them and returned them to his Master, not passing them over to the rest of the Apostles, nor handing them down to the Church or any successor whatever.

Elder Allen made another remark which we could not help thinking he had learned in some other school than the school of Christ. He spoke of passing through "the first, second, third, and fourth wards before reaching the sanctum sanctorum." Now there was only one veil between the Holy and most Holy place, and where he learned about passing through four wards before reaching the sanctum sanctorum is left for the reader to imagine. It is very important "rightly to divide the word of truth," and these hints are kindly tendered to Brother Allen.

I regret to state that there was obviously an undercurrent of Masonic prejudice operating upon some of the disciples present, apparent to any one with a discerning eye; and it is our opinion that it is only necessary to give a few prejudiced disciples of the Masonic school a little more rope, and their conduct will produce a reaction of which they

little dream. The head and front of our offending is, that we are opposed to Christians adhering to any such institution; and while they claim the right to have orations, sermons, and lecturers in favor of, we must not utter one word against the institution! We are persecuted for our opposition to Christians taking extra-judicial oaths, and participating in rites and ceremonies utterly at war with primitive christianity! May God give us grace to be prudent and firm.

The services were closed on Lord's day 10 to 15 minutes before twelve, and the solemn worship of Christ in the supper, usually attended to on such occasions, was not observed, as it should have been, to the joy of the hundreds of disciples present.

In a word, the meeting ended prematurely and hastily, numbers having arrived after the services were closed; and its sun rather set in a cloud.

The reference of Dr. Walsh to the Masons, appearing in the above, represented his individual opposition to secret societies. As membership in the Churches was projected on a scriptural basis, Masonry, of course, was never permitted to become a test of fellowship among Disciples.

In the Seventies it was customary for a "Committee on Preachers and Themes," to function in each convention, to outline an agenda a year in advance for the succeeding Convention. The following was a typical report of this Committee adopted in the Convention of 1875, for use at Wheat Swamp in the Convention of 1876:

We your Committee to whom was referred the subject of Preachers and Themes for the next Annual Meeting beg leave to report the following.

Thursday, October 5, 1876

Josephus Latham (Introductory) "Church Edification," 11 o'clock A. M.
M. T. Moye, "A Pure Religious Literature," 2 o'clock P. M.
Henry Winfield, "Foundation of the New Institution," at night.

Friday, October 6, 1876

J. J. Harper, "Lord's Day Schools," 11 A. M.
George Joyner, "Persecutions of the Church," 2 P. M.
Dr. H. D. Harper, "Office of an Evangelist," at night.

Saturday, October 7, 1876

Dr. J. T. Walsh, "The Church—its Identity," 11 o'clock A. M.
J. H. Foy, "Our Position," 2 P. M.
J. L. Winfield, "Right or Wrong?" at night.

Lord's Day, October 8, 1876

J. L. Burns (Annual Sermon) "Christian Union."

George Joyner, 1823-1885

Amos Johnston Battle, 1805-1870

By 1877, the enthusiasm for an effective missionary method was in the air. That year the Disciples' Convention met at Salem in Pitt County, October 11-14. Doctor Walsh was encouraged by the spirit which prevailed. In a postscript to the Minutes he said: "Thus ended a very harmonious session of our Annual Meeting. May there be an increase of brotherly love and kindly affection; and may bitterness, jealousy, envying, and ill-will be banished far from our hearts; and may we all labor together with one heart, one soul, and one mouth, in the cause of our blessed Lord, and unitedly grow up into Him who is the great head of the Church."

The following account of the 1877 Convention was given by a writer in the *Watch Tower*, the signature of whom was "A Visitor."[2]

I was in time on Thursday to hear the introductory sermon, preached by Elder Isaac Chestnutt, who preached a simple, plain and instructive discourse on the subject: "If ye love me keep my commandments." His words were calmly and quietly spoken, but with sufficient force to make many of us feel like our past course indicated that we had not loved our Maker as we ought. Mr. Chestnutt is a young man in the ministry, and is rapidly growing in the esteem of his brethren. He is destined to make a good and useful man, if he continues in the course he has commenced. At the conclusion of the introductory discourse, the Convention was called to order by the Moderator, Doctor Walsh, and went at once to business. After the adjournment of the Convention, the visitors and delegates accepted the kind invitation of the citizens, cordially extended, and left the church house to return at night to hear another sermon. At night Brother H. C. Bowen, a boy in age and in looks, but a man in every other respect, preached us a very interesting discourse, many expressed themselves as being delighted with his efforts. Brother Bowen is still continuing his studies at school, under Brother Latham. We hope that he will fully come up to the expectations of his enthusiastic friends.

On Friday, arrangements were made for two sermons. At eleven o'clock, Elder J. J. Harper preached a sermon highly creditable. It was considered a masterly effort. Those who heard Brother Harper need but little to convince them that his sermon was worth the attention of a large audience. After preaching, we partook of the refreshments, which were abundantly spread over the ground in baskets and tablecloths. This being over with, after "a few moments" chat with friends, relatives and sweethearts, we returned to the stand to hear Brother C. W. Howard, who had been appointed to preach at two o'clock. He spoke of the great work which the Word of God performed in the salvation of man. He demonstrated the fact, notwithstanding the work of the Spirit, all knowledge concerning our eternal salvation, is obtained from the written Word.

Brother Howard is a young man, and a tutor in the Kinston Collegiate Institute. Those convenient would do well to patronize him.

On Friday night we had the pleasure of hearing Brother A. J. Holton, who preached an earnest, zealous and pathetic discourse. This is the first time I ever heard Brother Holton. I was pleased with his efforts. I have understood that much of his time is employed on his farm, which prevents him from doing what he might do under different circumstances.

On Saturday morning it was announced that we would again have two sermons. At eleven o'clock we repaired to the stand to hear Dr. H. D. Harper, who had been appointed to preach at that hour. Brother Harper preached with his usual simplicity of speech, and unanswerable reasoning. Brother Harper is a Dentist by profession, and travels most of his time, preaching and operating on teeth. He ought to be patronized by all who need work in his line, and are in his reach.

After Brother Harper's sermon, all hands accepted an invitation to dine. After dinner, and a few moments' recreation, we again assembled at the stand, where we heard Prof. Jos. H. Foy, of the Wilson Female Seminary. His sermon, on "The church as the pillar and ground of the truth," was a masterly demonstration of an important truth. Brother Foy is one of the finest educators in North Carolina. He is now Senior Principal in Wilson Female Collegiate Seminary, and well deserves the patronage of all.

Saturday night the venerable Dr. Walsh discoursed to us, and so clearly did he show the duty of Christians in reference to sending out missionaries that it is hard to see how those who heard him can neglect this duty. The Doctor is called the "old man eloquent," and well does he deserve the name. His attainments in Biblical knowledge are not inferior to those of any man in the State. He is a graceful and effective speaker. The brethren should never allow him to lack for anything which is in their power to bestow.

Sunday morning we again listened to an eloquent discourse from Elder Foy, which was very instructive and pleasant to hear. After this all commenced making preparations for going homeward. Everybody was pleased, and, altogether, a more harmonious session of a religious body was never held in the State. There was a large gathering of people, and a good attendance of ministers. The people of that far famed section exhibited a prodigal hospitality. If preachers, delegates and visitors, do not suffer with dyspepsia, in a malignant form, it will not be the fault of the free hearted entertainers. This is one of the most desirable sections of North Carolina. The lands are rich, the men are above the average size, the women fair, and "very fair," and all the good things of life abound. I noticed that fine horses are unusually abundant—one of the best indications that a country is flourishing.

In conclusion I wish to say, that the Disciples of North Carolina have the means for doing a great work, if they would only use them. They have preachers that will compare favorably with any class of preachers in this State, or any other State. If we don't succeed, who is to blame? It can-

not be the preachers, for they are doing all they can. They are supporting themselves and preaching the Gospel besides. I noticed in the Missionary Society more preachers, according to the number, have invested their fives and tens than those who are not preachers. Shall this continue? Will the Disciples of North Carolina allow the cause of Christ to languish on account of their indifference to its claims? Will those who have means to procure all things else they need, suffer a few men to neglect their families and wear out their lives in the defence of the truth, and not offer them a helping hand? Nay. God forbid that such should be the case, but grant that the day may soon come when we shall awake to a sense of our duty and go forth urging the claims of the Gospel on all men.

I hope that the sending out one Evangelist by the Missionary Society is the beginning of a new era in our beloved State, and that others may follow until the glorious news of the Gospel has been sent to the uttermost parts of the earth.

The concluding paragraphs of the above indicate that it was written by Dr. Frank W. Dixon, since they express his outspoken convictions on ministerial support and the Missionary Co-operation.

On October 10-13, 1878, the Disciples' Annual Convention was held at Robersonville. The Sisters' Christian Missionary Society had been functioning then in an organized State-wide capacity for two years. Mrs. Sue Helen Draughan, of Bethany Church in Edgecombe County attended. She had founded her local society, which was second to Hookerton in time of organization. Her story of this Robersonville Convention with the caption, "A Few Minutes," gives us a vivid insight into the passing of the old custom of contributions for Minutes only. She likewise spoke her mind clearly on some social customs of the day. She signed it, "Helen." It follows:[3]

I went to the "Convention." There went also three delegates from the "Church on the Hill" to carry a letter with $2.50 to pay for having it printed in the "Minutes."

As we drew near Robinsonville I was filled with delightful astonishment to see the place so new, so clean, so white. Where to stop we knew not; we came first in sight of the rustic preparations, where was ample room for country people such as we, and horses—but we did not stop, for fear of missing something better farther on, preferring to proceed as far as the crowd, where we found the elegant, exquisite, comfortable Robinson church house built, some say, by good old brother Robinson, others say, the rich man, others yet say, the man of this place, its father, leader and guardian of the people's interest, and I guess his wife helped him; for had I been sent into a far country to get him a wife I could not have done better. We

went in, dropped into a seat to hide our dusty garments, and set to work examining the preachers' heads to see what they were good for, but could not decide whether they were for the "Minutes" or not. We soon found one had a big heart as well as head; he moved to adjourn when actually two little fellows cried him down as lustily as if the women knew exactly where they were to wash and eat and sleep. Nevertheless our noble brother L. had his friends near his heart, so he introduced us to a lovely woman, good sister Hodges who was pleased to entertain us, and we thanked her—for we would have never ventured so far from home but for knowing our brethren were there to make us welcome—as brother B. had prepared for us a lodging near the church with sister Grimes—we were happy to get into her tidy room and make ourselves better looking. Everything in that house, dear friends, was in perfect neatness—look at the handsome sister Grimes, you will see industry, cordiality, thrift, and independence stamped on her countenance; then at brother G.—good-looking, bright, happy and busy—seeming to say, I am devoted to your interests, my friends, for the time being. In all that house full of comforts and that bountifully spread table only one thing made unhappy, it was the sight of "brandy peaches for Christians to eat"—Put not the bottle to thy neighbors' lips; some are weak, it may be your brandy in peaches might cause such to offend. From the inmost recesses of my soul comes a wail, Oh! that my brethren might never again touch or taste this great enemy of all good, this breeder of evil—intoxicating drink. There were many dear brethren and sisters at this pleasant home where good cheer and happy faces abounded, but all that was seen and smelt was not "pleasant" as a "sweet" little brother very well knows. There was a call for money, that monster who seeks to destroy all of our peace of mind; it was requested to go for the relief of the yellow fever sufferers and for the New-Berne mission but it failed to leave all of its hiding places on account of having to buy one-cent cigaretts, or tobacco for the brethren and snuff for the sisters; it is a wonder that the noxious, poisonous, abominable vapors they inhale do not create and nourish a brown fever plant. "Let not your angry passions rise," only say "that dear sister would have us perfect," and I mean to be so. "Let no corrupt communication proceed out of your mouths," of words, or smoke, or juice.

I think we were through rainy Friday to bright shining Saturday, when the Convention current began to run into the sister's channel; Sister D— called the sisters apart and spoke to them on the subject of missions with thoughts that glowed and words that burned, kindling such an enthusiasm that up rose good sister Neely and in most pathetic terms entreated them to lend a helping hand to the great work of having the Gospel preached. Instead of prolonging her discourse in the same tender and beseeching manner she stopped before the dear sisters were sufficiently moved to act, and the President called up a matter of fact woman from Draughan's School House who seemed to think it time to bring the meeting to a crisis, at any rate that it might be printed in the "Minutes"; so she proposed that the President should hear from the several societies represented, for the pleasure and instruction of those not engaged; and that any present intending

in the future to work with sister D. should make it known. Forthwith up rose the majority and moved in steady phalanx towards the door. Thus was "dismissed" the sisters' called meeting at Robinsonville.

In the course of the day a goodly company resorted to the upper balcony of sister Outerbridge's residence to get a picture taken—'tis done, see who you know—there is stout and healthy preacher G. whose white vest lies lazily near the front balustrade, not far off stands long, lean brother D. holding his fat baby on the post; these are the extremes, supply the means. Saturday night there was a joyous reunion of kindred spirits. Brother Walsh exhorted them to love one another and after his discourse was ended, the pale moon smiled upon some young spirits who wandered about in pairs, taking no doubt a carnal view of our good brother's teachings. The morn of our Lord's Day dawned gloriously beautiful, and when much people were gathered together brothers Walsh and Winfield rose up and spoke to them the words of the Spirit. After Supper we sang a hymn and went out each to his own home, sorrowing no doubt most of all that never in the flesh should we all meet again. Our company stopped on our way at the house of brother Brown, where his good wife had prepared for our comfort such a meal as one might call a "friend's welcome." May the Lord open her heart also that she may become His friend by receiving the words of Jesus. The dear children, I shall never forget how perfectly they behaved, how kind and gentle towards each, so bright and intelligent in their conversation with strangers. We met there brother Etheridge and his wife. I wish I could say sister, for her mind indeed seems Godward. We also met the honorable brother Cooper and his sister, wife, who would have pressed us to tarry at their house had not our faces been set as if we would go farther. "All of these things I saw and heard and something more." I heard most excellent sermons but intend to keep them for my own use.

Will the Doctor please print these few minutes for nothing?

Notes

[1]Walsh's Biblical Quarterly and Radical Reformer, Oct., 1871, pages 91, 92. [2]Watch Tower, Nov., 1877, pages 440-442, Art. "Our Late Convention." [3]Ibid., November, 1878, pages 253-256.

Chapter XVI

WOMAN'S MISSIONARY SERVICE

The organized national missionary movement among women of the Disciples of Christ was initiated by Mrs. Caroline Neville Pearre, in July, 1874.[1] They were formally organized as the Christian Woman's Board of Missions, at the Cincinnati Convention, October 12, 1874. Headquarters were established at Indianapolis, Indiana.

Three years before this there was the beginning of a like movement among the women of the North Carolina Disciples of Christ. This beginning was made at the home of Dr. F. W. Dixon, four and one-half miles from Hookerton, and five miles from Snow Hill.[2] Mrs. Sally R. Dixon, the wife of Dr. Dixon, talked much with Mrs. Turner May, a kindred spirit, of the need of a co-operative work among the women for the relief of the poor of the community and other good work. This was on an afternoon in the Fall of 1871. To start a revolving fund each agreed to sell a dress. They did this, and realized fifty cents each. Within a week, Mrs. C. A. D. Grainger (then Miss Clara A. Dixon) visited Mrs. Dixon, and added fifty cents to the initial amount. In the same hour it was decided to purchase with this fund the material from which each of them would make a shirt. The three shirts were made, and a child's apron from the remnants of material. The sales were quick and netted four dollars and a half for their treasury. Mrs. Grainger said: "We felt the ready sales evidenced the Master's approval and blessing of our efforts." Dr. F. W. Dixon, and the pastor, Josephus Latham, each contributed fifty cents and were given honorary membership. The original group of three women was soon increased by the following: Mrs. F. M. Faircloth, Mrs. Neppie L. Dixon, Mrs. Pattie Hooker, Mrs. Jane Williams, and Mrs. Alice Rountree. They now organized and met monthly at first at the President's home, later at the various homes of the members. Mrs. Sallie R. Dixon was President, and Miss Clara A. Dixon (Mrs. Grainger), was Secretary. The organization was named "The Sisters' Beneficent Society." As to their mode of

operations, Mrs. Grainger said: "Each took home as many garments as she could make, sold all she could and solicited orders between meetings."

In June, 1873, a young preacher, L. D. Summerlin, assisted J. L. Burns in a meeting at Snow Hill.[3] In his report to the *Watch Tower,* he said:

> We took occasion to visit Bro. F. W. Dixon and his family during our stay where we had the pleasure of meeting our good Bro. A. C. Hart and spent the day pleasantly and to us profitably. Sister Dixon is a live working Disciple; has a society organized called "The Sisters' Beneficent Society," and which we were pleased to learn is succeeding even beyond their first expectations. It is a noble work of the sisters in that neighborhood to aid the cause of Christ, and their example should be followed by those of other sections.

During one of the regular meetings of the women at the home of Mrs. Dixon, two preachers, J. L. Burns and H. C. Bowen, stopped for dinner.[4] They were on their way to Bethany Church in Edgecombe County to hold a revival. Burns was inquisitive. He wanted to know the reason for the concerted industry of the fifteen women with needles, sewing machines, and cutting tables. It was explained to the two ministers. They heard "with deep sympathy and interest." At Bethany they presented the new work to Mrs. Sue Helen Draughan. She organized a "Sewing Circle" there at once. This was the second participating group.

These circles continued their charitable work through a few years until their treasury outgrew the community needs. They had extended their output to include check shirts, kitchen aprons, and other articles of dress salable in farmers' homes. Nearly every woman in the Hookerton Church had united with the Society. To the women had come much joy in this fellowship. They felt that it should be extended to the Disciple women of the State. J. L. Burns and Mrs. Sue Helen Draughan urged through articles in the press that the service should be presented for general adoption at the Wheat Swamp Convention, October 5-8, 1876. This was the Annual State Meeting of the Disciples. A practical problem confronted the women. Who should present their work? Current teaching in the churches had given a crass construction to Paul's admonition concerning woman's silence in the church. However, they asked Mrs.

Dixon, mother of the Woman's work, to give the message and lead the way. She was encouraged to do this by her pastor and her husband. In her conscience, too, she conceived of the occasion as a test of her fidelity. So "under the revered old trees behind the meeting house," at Wheat Swamp, October 5, 1876, after "the first public talk by one of our North Carolina sisters," it was arranged, "there to convert 'The Beneficent Society' into 'The Sisters' Mission Workers of Disciples of Christ.' "

The first officers were:[5] Mrs. Sallie R. Dixon, President; Miss Clara A. Dixon (Mrs. Grainger), Vice-President; Mrs. Sue Helen Draughan, Corresponding Secretary; Mrs. Winnie R. Tull, Recording Secretary, and Mrs. Noah Rouse, Treasurer. It was decided to hold the circle meetings in the respective churches instead of the homes. No co-operative system had been evolved, so each group was to effect its plan of work and application of funds.

The *Watch Tower* then edited by Dr. J. T. Walsh was a promotional help for the women. In May, 1876, he had added to the name *Watch Tower* the sub-title of *Christian Woman's Worker*. This he changed to *Sisters' Mission Banner*, in January, 1878. He ran regularly a woman's department in the journal. The first "Editress" of it was Mrs. Sue Helen Draughan. Later, Mrs. Winnie R. Tull was added as a "Co-editor." The writing of the women in this Department was an effective agitation for their cause. Immediately after the organization at Wheat Swamp, the President, Mrs. Dixon, made a stirring "Appeal," through this medium in which she said:[6]

> Heretofore our interest in the missionary work of the brethren has been truly and sincerely given, but we have never had our energies as women drawn out at all; and from my knowledge of woman's nature I am confident that she knows not her own strength until tested by individual responsibility. This is woman's experience. And I know full well that nothing on earth yields us half so much pleasure as when self is buried in our efforts to promote the happiness and pleasure of those we love. * * * During the coming year, let each sister in our various congregations feel that this appeal is an earnest entreaty made to them to give something or at least to exercise their ability to make and appropriate to the work of Christ at least a small sum for every week, for the coming year. This sum can be paid into the hands of a certain one chosen from their own congregation and by that sister transmitted to the General Treasurer, or Corresponding Secretary.

Mrs. Draughan as Corresponding Secretary accompanied the President's "Appeal" with an exhortation, in part as follows:[7]

> Let us agree that there shall not be one careless one among us, but rather that every one should labor for the Lord. You know that we have a will of our own en masse, and individually; are also capable of a considerable degree of endurance, together with a disposition to overcome obstacles, whereupon let us decide to send a preacher to some part of North Carolina where we have no church—and send also into "the highways and hedges and compel them to come in." Let us pay him well, so he will keep up a good heart, feeling assured that we will hold up his hands; we will pray for his success too, holding an abiding faith in our Father, for He will not let His word fall to the ground empty, and we will succeed. * * * Every sister, I believe, has some money transaction; well, let us promise the Lord a certain portion of the money we expect to receive—then it will be safe, for well we know that when money comes into the house there are many uses for it; and if the Lord's share is not secured by a Christian's faithful promise, it will nine times out of ten be only what is left. Now, my dear sisters, will some one of you in every congregation who feels union in her heart, get the names of every sister who is willing to "labor in the Gospel," and send the names to me, and I'll place them on the Mission labor roll; then each may know her sister in this work by name, for they will be published as our list of "Laborers for the Lord."

The third Society organized was at Kinston, October 25, 1876.[8] It had twenty members and met every Wednesday. It was called "The Sisters' Working Society." The officers were: Mrs. Winnie R. Tull, Secretary; Mrs. John T. Walsh, Assistant Secretary, and Mrs. S. C. Nicoll, Treasurer. Representative women at the Wheat Swamp Convention had been requested to promote the cause in their home churches upon their return.

The first field worker was a man. The women were not yet bold enough to speak in the churches. Jesse T. Davis was employed to promote organization of societies.[9] He began May 17, 1877. He worked two months, organized seven new societies, preached forty-two sermons, and had five accessions to the churches. The seven societies he organized were: Rountrees, Bethel, Salem, Mt. Pleasant, Trinity, Eden, and Riverside.[10] As Hookerton, Bethany and Kinston had been previously organized and two other societies failed to report, there were twelve societies thus on the working roll at the first anniversary of the general organization. Their funds, amounting to $163.95, were used to sustain Jesse T. Davis in promotion, in evangelizing "destitute places," and in sending Isaac L. Chestnutt to hold

a meeting on Roanoke Island, where he organized a Church. Likewise Washington Neely followed him to continue preaching on the Island. It was also planned to have Virgil A. Wilson evangelize in New Bern. This was not found opportune. In April, 1878, a hundred dollars was appropriated to have him preach in the new fields of Greenville, Hamilton, and Tarboro, "to the extent the money would justify him." Also at that time Davis, who was still working, reported a new society organized at Timothy. Wilson did not go to Greenville or Tarboro, but evangelized at Hamilton and Plymouth, and itinerated over a large area.[11] He reported traveling 727 miles, and assured the sisters that the "Lord's money," had not been "wasted."

After the death of her husband in 1882, the President, Mrs. Dixon, could not attend Conventions regularly. There was yet no outstanding native leader to promote the cause of the women in the Conventions. In the Salem Convention, 1886, to strengthen their treasury, personal pledges were taken, payable annually. These were for various amounts. One from Mrs. Mary Bynum was for ten dollars; others were five dollars or less. This accumulated a fund of two hundred and seventy-five dollars by the time of the Hookerton Convention in 1890. It was used to sustain R. W. Stancill in planting the new Church in Winston-Salem. He was followed there in 1892 by H. C. Bowen, who was aided by an appropriation of three hundred dollars per year from the National Christian Woman's Board of Missions.

At this period Mrs. O. A. Burgess was the President of the National organization of the Woman's Missionary Service. She communicated with Mrs. Dixon. The North Carolina Women had kept in touch with their National work through its organ, *The Missionary Tidings*. Their work, however, was not effectually co-ordinated. By special request of Mrs. Burgess, R. W. Stancill was sent to the National Convention at Allegheny, Pennsylvania, in early October, 1891. He returned in time for the State Convention at New Bern, October 22-25. Here it was unanimously agreed that the Woman's Societies of the State should become auxiliary to the National Christian Woman's Board of Missions. This required the sending of all funds to the General Treasurer at Indianapolis, Indiana. The National

Officers were to direct and supervise the local Societies, co-operatively with the State Officers.

Mrs. Dixon served as President for the first eighteen years after the State organization was effected in 1876. Mrs. Martha Stanley succeeded her in 1894.

At the Grifton Convention, 1892, there were reported twenty auxiliaries, or societies in the State with an aggregate membership of four hundred. They had raised almost $300.00 during the year. A part of one session of the Convention was given to them. Plans projected in that meeting were: that funds be provided to keep an organizer in the field; that Christian Woman's Board of Missions Day be observed in the churches; that the State Missionary Corresponding Secretary and State Board be asked for their hearty co-operation; that pastors and elders be requested to see that there was a working auxiliary in each church; that children's Mission Bands be fostered; that Christian Woman's Board of Missions journals be given more extensive circulation; that the national officers be given greater "freedom of action," in directing the local societies; and that better support for foreign missions be pledged.

In the 1894 Convention at Kinston by motion of Moses T. Moye, it was agreed to give an entire day to the Christian Woman's Board of Missions in subsequent Conventions. By 1895 there were fifty North Carolina subscribers for the *Missionary Tidings*. In 1897 the establishment of a Bible Chair at the University of North Carolina was proposed. In 1903 the first regular field secretary, Miss Mary Kilpatrick, was engaged. She was to give the entire year to the service with headquarters at Wilson. Other workers in this capacity have been Mrs. L. M. Omer, Miss Mary Irene Orvis, Miss Nanna Crozier (Mrs. John H. Wood), Miss Fanny May Dixon, Miss Elizabeth Tesh (Mrs T. L. Willingham), Miss Etta Nunn, Miss Myrtle Azbell, Mrs. C. N. Downey, and Mrs. H. H. Settle.

In 1905, a standard roll of honor was adopted for the auxiliaries. The requirements were as follows:

(1) Payment of State and National Dues.

(2) Observance of Christian Woman's Board of Missions Day.

(3) Observance of week of prayer and self-denial with offerings for special work.

(4) Returning quarterly reports promptly to the State Secretary with all questions answered.

(5) Increase of twenty-five per cent, in Auxiliary membership. Each Auxiliary attaining the Roll of Honor received a certificate presented at the State Convention.

In 1909 the great International Centennial Convention of Disciples of Christ was held at Pittsburgh, Pennsylvania. Miss Etta Nunn was the Centennial Secretary for the Disciple women of North Carolina. The two Centennial aims for the State were the doubling of membership in the Auxiliaries for the period of 1905-1909 and a Centennial gift of two hundred dollars. This aim was later voluntarily increased to five hundred dollars. The membership was increased from two hundred and eighty to six hundred and three, and the final total gift was $502.15.[12] For this a Centennial medal was received by the State. Also honorable mention was given by the National Centennial Secretary. In 1924, the Woman's Missionary Service of Disciples held their National Golden Jubilee at Cleveland, Ohio. During this fifteen years there was much growth in North Carolina. The greater resourcefulness is indicated in the Golden Jubilee gifts from North Carolina women which aggregated approximately fifteen thousand dollars. This, as compared with the Centennial offering of five hundred dollars, marked a substantial growth in the fifteen-year period.

Notes

[1]"Christian Missions and Historical Sketches," by F. M. Green, page 233. [2]North Carolina Christian, Nov., 1923, page 7. Also see page 23, Minutes, 1909. [3]Watch Tower, Sept., 1873, page 359. [4]Same as Note (2). [5]Watch Tower, Jan., 1877, page 216. [6]Ibid., pages 214, 215. [7]Ibid., pages 213, 214. [8]Ibid., Feb., 1877, page 230. [9]Ibid., June 1877, page 325. [10]Ibid., Sept., 1877, page 405. [11]Ibid., Nov., 1878, page 247. [12]Minutes, 1909, page 29.

Chapter XVII

EARLY EDUCATION AMONG DISCIPLES

For their first half-century (1841-1891) North Carolina Disciples had no educational institution owned and operated as a Brotherhood enterprise in their midst. This lack of immediate facility for leadership training was the greatest handicap to their growth. For the want of a liberal education the preachers for the most part avoided service in the towns and cities and made the Disciples at that period almost exclusively rural. This had its disadvantages in retarding the communion in acquiring strategic bases in the growing centers.

However, since many of the preachers had a large portion of their income from local farms, or schoolrooms, or other stable enterprises, their residence was settled. As a whole they were thus dependable. And nativity, or long residence, oftentimes both, made them highly adaptable to the fields which they served. At the period given, Eastern North Carolina was limited in contacts with the outer world. Extensive swamps made much of its territory all but inaccessible. The Wilmington and Weldon was the only trunk railway. Great modern industry was but incipient. Agriculture was the supreme economic interest. No large cities were on the map. Many parents sent their children to colleges in the western parts of the State. Often these institutions would have disproportionately large representation in their student body from the eastern area. No communion attempted any large educational effort in the East. In it no outstanding college was built.

Some of those in the original group of Disciple ministers had never been to any school so much as a day. Experience had been their teacher. Their culture came from ordinary contact with associates, some of whom had been more fortunate in their training. John P. Dunn saw clearly the need of an educated ministry. In the Annual Convention of 1856 which met at Chinquapin Chapel, in Jones County, he moved that it be "recommended to the Churches of this body, the propriety and im-

portance of educating pious young men for the Gospel Ministry.'' The resolution was adopted.

In 1849 they elected John P. Dunn and Thomas J. Latham, their two most prominent ministers, to serve on the Board of Trustees of the Baptist ''Female Institute,'' at Murfreesboro, North Carolina. This was upon invitation of the Chowan Baptists. In their Convention of 1854 at Rose of Sharon near Kinston the Disciples moved to acquire a school of their own. It was recommended that ''A Female Seminary of a high order be established by the Disciples.'' As a Committee to select a site, Gideon Allen, J. P .Neville, Philip Pipkin, J. H. Dillahunt, and H. D. Cason were to serve. Without leaving the Convention they reported favorably for Kinston as the location. The Convention the next year met in Kinston. The site had not materialized, so John T. Walsh, John P. Dunn and Josephus Latham were appointed as a Steering Committee. Dr. Walsh as Chairman, reported: ''That from the most reliable information which we can obtain, it is absolutely necessary to take measures for securing an increased subscription, in order to carry out the plan of the College building which has been submitted to us. And your committee would respectfully urge the propriety of making an effort at this meeting for this object.'' No results appeared from further concerted action at this time.

Leading up to this, in March, 1854, Dr. Walsh through his journal, *The Christian Friend,* had appealed to the Disciples to erect a ''Female College'' at Hookerton. This stirred John B. Respess to say:[1] ''The Lord grant us success in placing our first high school on the banks of the Contentnea * * * My mind flatters me that the day is not far distant when every aged Disciple in North Carolina can have their loved ones taught and educated by an humble Disciple of Christ. And we are induced to believe, as Campbell expresses it, that 'a man's religious opinions originate with his religious education.' ''

Dr. Walsh was then living at Hookerton. His agitation went so far that a Board of Trustees was organized October 3, 1854, authorized probably by the Union Meeting of the Disciples.[2] The officers of this Board were: John P. Dunn, President; Winsor Dixon, Vice-President; George Joyner, Secretary; and William Dixon, Assistant Secretary. Their important actions at their first meeting are reported as follows:

On motion, ordered, that William P. Grimsley, Menan P. Powell, Dr. Jacob Hartsfield, Gideon Allen, Abraham D. Moye, Alfred Moye, Benjamin Parrott, Reuben Barrow, Josephus Latham, John H. Dillahunt, Henry D. Cason, John A. Leggett, John B. Respess, and Jesse P. Neville, be appointed local agents to solicit contributions in their respective churches and counties in aid of the Female Institute, and be requested to report their success at the next or some subsequent meeting of the Board.

On motion, ordered, that fifty copies of the articles and subscription be printed, and that the Secretary be directed to forward a copy to the printer and procure it to be done, and that he forward a printed copy to each of the agents above named, with a notification of their appointment.

This was the first serious effort of the Disciples to acquire their own school.

The Convention had given its endorsement to Kinston as the site. But the necessary funds were slow to be realized and the effort was continued through several years. In 1857, there was local agitation to plant a school of the Disciples in Farmville or vicinity. Alfred Moye wrote his son, Moses, on April 14, that he had carried a subscription list but it had been given the "cold shoulder."[3] He said: "One wanted it located at one place and another at a different one." Each wanted the site to be "immediately in their vicinity." He anticipated that Dr. W. H. Hughart would teach the school. In despair he said there was such "little concert of action" among Disciples, "that it seems nothing can succeed." When the Hugharts came they located in Wilson where Mrs. Hughart conducted a private "Female School." She taught "Primary," and "High English Branches," French, Latin and Music. The current announcement of it concluded:[4]

Many testimonials of qualification could be appended to this by Mrs. Hughart, both from her Instructors, and those by whom she has been patronized since, but she deems thirteen years' experience as an Instructress of youth, sufficient.

Dr. Hughart will deliver Lectures before the School, on Chemistry and animal and vegetable Physiology. Many experiments will be performed in Chemistry, which will be both instructive and interesting to the students.

The Farmville venture of which Alfred Moye wrote was supported with subscriptions to the extent of about $3,000.00, but the school was not established by the Disciples. In writing of this in March, 1858, Dr. Walsh, who was then in Kinston, commended the effort but urged that it could succeed only after the

most aggressive effort.[5] He added: "We had about $9,000.00 subscribed for a school here, and its failure is a monument to our folly as lasting as the hills, or the pyramids of Egypt." However, his Kinston school was later revived.[6] In 1860, Dr. Walsh was made the Principal. It was called the Kinston Female Seminary. His assistant was Miss Alice Mallard. There were taught: Elementary Subjects, Embroidery, Music, French, Latin, Greek, Higher English, Mathematics, Geography, History and Philosophy. Each session was for five months, the first from January to May, and the second from July to December.

These two schools, the one conducted by Mrs. Hughart at Wilson, and the other by Dr. Walsh at Kinston, were the first of general importance to be conducted by individual Disciples in the State.

The War Between the States was a blow to education. As it left many orphans, it was suggested that an "Orphan School" be established by the Disciples of the State. This was broached at Kinston in the Convention of 1872. Next year a committee was appointed to submit a proposal concerning a "High School with an Orphan Department." They were to report at the 1874 Convention. Serving on the Committee were: Dr. R. W. King, R. J. Taylor, J. J. Harper, George Joyner, Josephus Latham, Joseph H. Foy, and Dr. F. W. Dixon. The gist of their report was that a capital stock company be formed, to raise not less than $10,000.00 in stock, in shares of $25.00 each, which were to be taken by individuals and churches. Any individual or church contributing as much as $200.00 should have the special privilege of tuition free for one pupil sent. Tuition should also be free to any deserving indigent orphan sponsored by an individual or church. There was to be an executive board of five persons called the Board of Education who were to control and operate the institution after the stock had become effective. The concluding paragraph of the report follows:

> Your Committee fully realizes the importance and pressing need of an institution of learning peculiarly our own. But owing to the fact that there are some other things we deem to be at present of paramount importance before the Convention, that are yet not accomplished, and believing that it is necessary to gradually educate our people to the importance of such an institution, we hope the time is not far distant when we will all be aroused from our lethargy, and not only see, but act our duty. By placing the whole matter in the hands of a Board of Education for the present, we

Group, First Officers, N. C. C. M. S.

1. Dr. Frank W. Dixon, President. 2. Dr. John T. Walsh, Corresponding Secretary. 3. Noah Rouse, Treasurer. 4. John J. Harper, Vice President. 5. C. W. Howard, Recording Secretary.

Group, First Officers, W. M. S.

1. Mrs. Frank W. Dixon, President. 2. Mrs. Sue Helen Draughan, Corresponding Secretary. 3. Mrs. Noah [illegible], Treasurer. 4. Miss Clara A. Dixon, (Mrs. Grainger), Vice President. 5. Mrs. Winnie R. Tull, Recording Secretary.

believe that by energy and perseverance, the end will be accomplished in no very far distant future. Your Committee are sensible of the fact that the plan is far from perfect, therefore, we only present it as a basis for future operation.

The Board of Education was appointed by the Moderator, Dr. Walsh. It was as follows: J. H. Foy, J. L. Winfield, Dr. H. D. Harper, S. H. Rountree, and Dr. F. W. Dixon. It was left to this Board to put in operation this elaborate plan. However nothing beyond discussion was realized during the ensuing year. They submitted a report at the Corinth Convention, 1875, which was "by request withdrawn." The following was substituted for it, and adopted on motion of Jesse T. Davis: "We are satisfied from the spirit manifested by the brotherhood that no school can be inaugurated under the special control of the brethren for the present. Bro. J. H. Foy of Wilson and Joseph Kinsey of LaGrange are warm disciples, and we believe will do all in their power to instruct those confided to their charge, and we cordially recommend and encourage these brethren in their educational efforts."

Joseph H. Foy and Joseph Kinsey figure largely in the educational service of the Disciples of Eastern North Carolina. It is fitting that we give an account of their work.

Joseph H. Foy was a native of Scotts Hill, New Hanover County. He received "excellent Academic and Collegiate advantages."[7] He began teaching in 1856, at the age of 18. He came to Wilson in 1859. The next year he married Miss Kate Battle, daughter of Amos J. Battle. After studying law at Chapel Hill he taught in the Wilson Collegiate Institute in 1864, under Professor D. S. Richardson. He conducted a school at Stantonsburg most of the time from 1865 to 1870. In 1868 he was associated for a term with Joseph Kinsey in the Pleasant Hill Academy in Jones County. The same year he was ordained to the Disciple ministry. In 1871 he founded the Kinston Collegiate Institute where he taught and administered until 1875 when he became a professor in Wilson College. He returned to Kinston, 1876, and revived the Institute. The next year he returned to Wilson associating with Prof. Brewer in operating the "widely known and flourishing Female College." Senator Henry G. Williams said of him in the *Wilson Advance:* "He is a ripe scholar and as a disciplinarian has few if any equals in

North Carolina. Hundreds of his former pupils in all the honorable walks of life testify with affection to the thoroughness of the zealous and systematic training received at his hands."

It was while Foy taught in Wilson and Kinston in 1875 and 1876 that Charles Brantley Aycock was a student under him. The biographer of Governor Aycock said of this:[8] "Young Aycock had the good fortune to come under the influence of a masterful teacher, Rev. Joseph H. Foy, who quickly recognized his pupil's superior abilities, and took great pride in directing their development. He encouraged the boy in his ambition, fired his zeal for learning, and awoke in him a spirit of self-confidence. Governor Aycock never forgot nor failed to acknowledge the interest which this instructor took in him."

The University of North Carolina conferred on Foy the degree of D.D. at her commencement in 1881. At the same time, one other D.D. degree was conferred. This was upon Calvin H. Wiley, founder of the Public School System of the State.

A student under Foy was Hon. Josephus Daniels, of Raleigh, North Carolina, now editor of the *News and Observer*. He was Secretary of the Navy in Woodrow Wilson's Cabinet. He wrote the following appreciation of Foy:[9]

> It is doubtful if a more brilliant teacher lived in North Carolina in the Seventies and Eighties than Joseph H. Foy, who was connected with the Wilson Collegiate Institute. He was an excellent teacher, a brilliant scholar and a preacher of the Disciples Church of distinction. After leaving North Carolina he was pastor of a Christian (Disciples) Church in St. Louis, and a leader in educational work in Missouri. Later he was, when age approached, placed on the Carnegie Foundation. This was done as a matter of special consideration of Dr. Foy's service and distinction and Mr. Carnegie himself was interested to waive the rules and regulations to permit it. Dr. Foy had devoted some time to preaching and some to teaching, and, therefore, did not come within the strict Carnegie provisions for pensions. It was a happiness to me to bring Dr. Foy's usefulness to Mr. Carnegie's personal attention.
>
> The greatness of Dr. Foy was never seen quite so well except as in his ability to bring out dormant talent. He had a way of awakening this talent —making it felt by students and carrying them forward to larger achievements in professional, business and community service, and he possessed this ability in a greater degree than any teacher I have known. I can recall now a number of those conspicuous in the public life of the State and in the professional and business field who owe much to the teaching and inspiration they received from Dr. Foy while he was teaching in Wilson and Kinston. Among them I will mention Hon. Chas. B. Aycock, the most dis-

tinguished Governor of this State since 1876; Judge Frank A. Daniels of the Superior Court; Rodolph Duffy, prosecuting attorney of North Carolina; James W. Hines, leading business man and manufacturer of Rocky Mount; and Jas. Y. Joyner, leading educator and for a long time State Superintendent of Public Instruction. These are a few, the most conspicuous in public life, of the many who felt the impulse to knowledge awakened by Dr. Foy.

I call him a great teacher in the real sense of the word. He not only imparted knowledge but, to a remarkable degree, he drew from each pupil the best that was in him. He made every boy in his class with any imagination or ambition believe that he could achieve great things and then he led them to the heights. We have made marvelous progress in the educational field in buildings and laboratories and in other ways. It would be the greatest development and the greatest progress if all of the teachers could catch the spirit of the teaching of Dr. Foy. He could see in the dullest boy possibilities of greatness. More than that, he could make the boy feel the call to bigger things. He could teach him Caesar and Virgil, and then make him like to translate a conversation from English into Latin and from Latin into English, teaching him to distinguish fine parts of speech and to love literature (fine prose and fine poems), and to immerse himself in the classics. Such a teacher must have the divine afflatus, but he must also have the human touch and understanding and love to associate with flaming youth. These Dr. Foy had to a marked degree. When he was teaching you felt that he was interested in you. He woke you up, not by shaking you, but by showing you a light.

After he left Wilson I never saw him again until the year of 1916, though I had some correspondence with him. It was in the summer of that year that my wife and I attended the Democratic National Convention in St. Louis and I invited Dr. Foy as a guest in my box. At the same time my wife invited Miss Jane Long, who was her teacher at Peace Institute, Raleigh, North Carolina. We regarded it as a high-water day for us both to have teachers of our youth, who had come to St. Louis to fill larger spheres, with us together in this important gathering and to be present in the Convention which renominated President Wilson. It was interesting to see these people, grown old in beautiful service, with keen interest in the problems of 1916, and retaining affection for, and interest in, their former students, a sentiment fully reciprocated.

Joseph Kinsey was a native of Jones County, born 1843. He was a soldier of the Confederacy. He was captured below Fort Sumter and imprisoned at Johnson's Island, Sandusky, Ohio, for twenty-one months. After his release in 1865, he taught in a log schoolroom in his native community, Pleasant Hill, in Jones County. He boarded with Gaston Fordham. In 1867 he taught at Koonce's Schoolhouse. This was quite near the present village of Comfort. In 1868 he established the Pleasant Hill Academy having the assistance of Joseph H. Foy. Later he

established with his brother Robert, the Kinsey School at LaGrange which continued for over twenty years. He conducted also for awhile the Kinston Collegiate Institute. His final and greatest effort was the founding of the Kinsey Seminary at Wilson in 1897, out of which grew Atlantic Christian College. Two of the textbooks used by Kinsey in his schools were Stoddard's *Mental Arithmetic* and Tower's *Mental Algebra*. There was no table of answers given to the problems in either book. It was pure mental work. Such stark intellectual effort required the utmost concentration. It tended to develop all mental capacity of the student. It built mind which had analytical power. It meant hard work for teacher as well as student. Schools of today do not use these textbooks.

Hon. F. M. Simmons has represented North Carolina in the United States Senate for the last twenty-five years. He paid the following tribute to his teacher, Joseph Kinsey:[10]

Shortly after his return from war, Mr. Kinsey established a school at Comfort, Jones County. At that time there were very few schools of any kind in the County, and Mr. Kinsey was not long in establishing for his school quite a reputation in adjoining counties as well as that of Jones. Besides the patronage of the neighborhood, he had quite a number of boarders from these counties. This school subsequently moved from Comfort to Pleasant Hill and was conducted under the auspices of Mr. Kinsey and Dr. Foy.

I was a student both at Comfort and at Pleasant Hill. I do not remember exactly the length of my attendance, but I think it was something over two years. I went directly from his school to College, where I entered the Freshman Class. I think I was the first one of Mr. Kinsey's pupils to enter College. Mr. Kinsey manifested a great interest in my success at college and made a special trip from his school to my home, twenty miles distant, the day before I was to leave to give me the benefit of his wise suggestions and advice.

Before I left Pleasant Hill Academy that institution had so grown in reputation and the number of its pupils that it ranked among the leading local institutions of that section. The standards of the institution were of the highest. Everywhere Mr. Kinsey was held in highest esteem as a man and a teacher. He was not a hearer of recitations merely; he was a teacher in the best sense of that word.

He was interested in every one of his pupils. He studied the traits, characteristics and capabilities of each of them and with infinite resource and patience sought to develop the best in each of them. Himself full of energy, enthusiasm and ambition, he sought—and successfully—to impart these qualities to his pupils with wonderful results.

When he moved his school to LaGrange many of his old pupils followed him, and he continued to the last to receive a large patronage from the counties that supported the Academy at Pleasant Hill. His school at LaGrange was on a much broader scale. It soon took rank as one of the first institutions of learning in all Eastern Carolina, while Mr. Kinsey came to be regarded as one of the leading educators in the State.

Wherever Mr. Kinsey taught, whether in Jones or Lenoir, he was highly esteemed by the people and loved by his pupils. Speaking for myself, I regard him, in all the essentials of a great teacher, as one of the greatest educators the State has produced. For me personally, he did much to mold my future life, and I cannot think or speak of him except in terms of affection and reverence.

Josephus Latham served as Superintendent of education in Pitt County. Also, for a period he taught at Farmville. Dr. Walsh writing of the State group of Disciple educators in May, 1876, commended him thus:[11] "Bro. Latham is now conducting a school, at Farmville, Pitt County, which is also in a prosperous condition. He is a popular teacher whose greatest proficiency and efficiency is in the Mathematics, rather than Philology, or the Languages."

C. W. Howard taught mathematics in the Kinston Collegiate Institute in 1876. He was associated with Dr. R. H. Lewis, Principal. Afterwards he was Superintendent of Education in Lenoir County.

Individual Disciples were serving with distinction in private schools; but there was a conviction among leaders that the communion as such should own and control a school. Around this they could rally their strength in cultivation of loyal leadership to meet real religious necessity. In the 1883 Convention, the Moderator John J. Harper, appointed R. A. Bynum, G. W. Barrett, S. H. Spain, J. W. Hodges, S. B. Taylor, M. T. Moye, and I. L. Chestnutt as a commission to buy the Farmville Academy, if found expedient. If they bought it, they were to open "books of subscription," for stock. When sufficient stock was subscribed, J. J. Harper was to call together the stockholders at Farmville, to "organize by electing a Board of Trustees and attend to such other matters as will facilitate the speedy opening of a school under Christian auspices." This also never materialized.

The Committee on Education in the 1886 Convention called attention to Disciple losses incurred by the lack of a brotherhood school within the State. They charged that some Disciple stu-

dents "come home prejudiced against the Church of their parents, and in some instances, cannot even commune with the mothers who nursed them in infancy." They recommended, however, the private schools in which leading Disciples were teaching, or which were located in Disciple centers, as follows: "The Kinston School, the female school at LaGrange, Miss Whitley's School at Oak Grove, and the Pantego school." In the 1887 Convention the ministers were requested to take up offerings each November in the Churches to aid young men in preparing for the ministry. From this, $25.00 was realized. It was appropriated in 1889 to J. F. Sumrell to attend Clarella Institute, near the home of Dr. F. W. Dixon. He was preparing for the ministry.

A tangible result was effected in the New Bern Convention of 1891 when the following report of the Committee on Education was adopted:

Resolved: 1. That the President of this Convention appoint a board of trustees, consisting of fifteen representative brethren, who are authorized to advertise and otherwise bring the matter before the friends of education throughout the State.

2. The board of trustees shall entertain bids or propositions looking to the location of the school, and are empowered to locate the site, erect necessary buildings and exercise general supervision over the school.

3. That all our Evangelists are requested to bring the matter before their respective congregations and agitate the question, both privately and publicly, and seek to secure unity of action and hearty co-operation to found an institution of learning that will be the pride and glory of us as a people.

In compliance with the above, the President appointed the following named Board of Trustees: J. C. Bishop, Hyde County; T. J. Basnight, Washington County; W. H. Wilson, Martin County; J. L. Winfield, Beaufort County; Fernando Ward, Pitt County; John Pierce, Pitt County; R. A. L. Carr, Greene County; Noah Rouse, Lenoir County; S. B. Taylor, Onslow County; W. B. Isler, Jones County; Alfred Gaskins, Craven County; J. B. Martin, Pamlico County; W. W. Farmer, Wilson County; N. B. Hood, Harnett County; T. C. Davis, Johnston County.

J. L. Winfield was made Chairman of this Board. By his aggressive leadership he was able to report for the Board as follows in the Convention of 1892:

1. We have agitated the question through the columns of the *Watch Tower* since our last Convention and solicited propositions from places that seemed desirous for the institution.

2. We have received letters and suggestions to locate the institution at Wilson's Mills, Dunn, Grifton, and Ayden; but the propositions are not of such a nature that justifies the Trustees in accepting either place as a permanent location.

3. An Institution, known as Carolina Institute, in Beaufort County, six miles from Washington, has been erected since our last Convention. This institution is under the supervision of the Disciples, who are in sympathy with our educational work. The Directors have given us the use of the Institute free of charge.

4. The Directors of the Institute with the Board of Trustees, have secured the services of Prof. L. T. Rightsell, a Christian gentleman of fine scholarly attainments, who is in sympathy with all our church and educational work.

5. The Institute opened Sept. 26, 1892, and already six ministerial students are enrolled and the outlook for more is very hopeful.

6. We commend Carolina Institute to the Convention and to all our young men as being worthy of the highest recognition.

7. We ask that the Board of Trustees be continued another year, during which time we believe it very probable that the Institution contemplated by the Convention will be established.

As stated in the report this was a preliminary effort. At the Washington Convention of 1893 they reported the establishment of Carolina Christian College at Ayden, as follows:

1. We kept the subject of locating a college under our auspices before the brotherhood eighteen months, and solicited propositions looking to the establishment of a school contemplated by the Convention.

2. A Meeting of the Board was called at Ayden, April 19, 1893, and it was decided to accept the proposition made by Ayden, which was $100.00, and 5 acres of land.

3. A building committee was appointed, and work was pushed forward to completion. The school opened Sept. 18, 1893.

4. Prof. Rightsell, P. S. Swain, J. R. Tingle, Mrs. Rightsell, and Miss Mollie Winfield were chosen faculty, of the institution.

5. The property is worth $1,500.

6. A purchase of five acres was made for $250.00, and we are indebted for the same.

We submit the following recommendations:

1st. That a Board of Trustees be elected by this Convention.

2nd. That a financial agent be employed in the interest of the College.

3rd. That a musical instrument be purchased by this Convention.

4th. That Bro. J. R. Tingle be encouraged in his Bible Department.

5th. That means be devised to pay the tuition of all ministerial students.

Enough money was contributed in this Washington Convention to build a music room. H. C. Bowen gave a piano. A main building was erected and equipped. Seventy pupils were enrolled at the opening. The debt reported at the 1894 Convention was less than $400.00. I. L. Chestnutt was made President of the Board of Trustees and R. W. Smith, Secretary. Other Trustees were: Moses T. Moye, Jesse Cannon, Caleb Cannon, J. R. Tingle, and C. W. Howard. The Ayden Christian Church was organized in the College building in 1894.

In the Convention of 1895, a new trustee was elected, namely, Willis R. Williams. In 1897 they reported that they were operating on a total annual budget of $864.11. The enrollment was one hundred and forty. A. J. Moye was chosen "Financial Agent." In that year J. L. Winfield died. In writing his obituary J. R. Tingle said that Winfield had been the founder of the institution. Tingle stated: "In his death the Carolina Christian College sustains the loss of its most earnest and ardent advocate." Asa J. Manning was called to head the institution. He gave to it five of the best years of his life.

In 1898 the Charter of the school was changed, so that stock could be sold. Ayden Disciples bought most of it. The North Carolina Christian Missionary Convention participated with twenty shares. A new building was erected and the mortgage reduced to one hundred dollars, approximately. In 1902 the trustees presented their last annual report to the State Convention through their President, J. R. Tingle. The enrollment at the Spring term had been one hundred and fifty. A dormitory of twenty rooms was built that year leaving a debt of two thousand dollars. A. R. Holton and Dr. Joseph Dixon were new Trustees elected. The last words of this last annual report were: "The school is now in a very prosperous condition and the outlook better than at any time in its history.

The Kinsey Seminary property at Wilson was purchased by the Disciples' Convention of 1901. It was incorporated as Atlantic Christian College in May, 1902. Since the Disciples were henceforward to concentrate their resources at Wilson to build up the new institution which they owned in fee simple, and which had opened encouragingly, it was agreed to dispose of their stock in Carolina Christian College. Accordingly the Ayden property was sold. The Convention's share of the pro-

ceeds was $500.00. Upon motion of D. W. Davis it was agreed to give $360.00 of this to the Ayden Church. The remainder, $140.00, upon motion of J. L. Burns was given to Atlantic Christian College.

A private school for boys and girls which started a considerable number of young men in the ministry was that originated by John W. Tyndall.[12] It is at Dawson in Lenoir County, about eight miles from Kinston. This was formally opened in January, 1907. They have two large frame buildings used for dormitories, classrooms, and culinary service, and two dwellings. They have about seven acres of ground. In recent years they have had an average attendance of about thirty pupils. The institution has borne a different name under each of the three administrations. Under John W. Tyndall, 1907-1914, it was called Industrial Christian College; under James M. Perry, 1914-1916, it was known as Industrial School and Music Academy; under Joseph A. Saunders, 1916 to the present time, it is designated Carolina Institute and Bible Seminary.

Notes

[1]Christian Friend and Bible Unionist, June, 1854, page 29. [2]Ibid., Nov., 1854, pages 176, 177. [3]From letter in possession of Mrs. J. C. Eagles, Wilson, N. C. [4]The Disciples Advocate, Feb., 1858, page 159. [5]Ibid., March, 1858, page 179, Art. "Antioch Female Seminary." [6]Carolina Christian Monthly, May, 1860, page 120. [7]Watch Tower, Sept., 1877, page 401. [8]"Life and Speeches of Chas. B. Aycock," page 19. [9]From letter of Hon. Josephus Daniels, Raleigh, N. C., to the Author, April 22, 1927. [10]From letter of Hon. F. M. Simmons, Washington, D. C., to the Author, March 11, 1927. [11]Watch Tower, May, 1876, page 9. [12]Restoration Herald, Cincinnati, Ohio, Feb., 1926, page 13.

Chapter XVIII

FOUNDING OF ATLANTIC CHRISTIAN COLLEGE

Joseph Kinsey opened the Kinsey School under new administrative order in LaGrange on August 30, 1886. It was a school for "girls and young ladies." After continuing for eleven years with decided success, he was offered a location at Wilson. In the Spring of 1897 Elder P. D. Gold of Wilson, representing public sentiment in Wilson, said in the local press:[1]

> While we have an excellent Graded School here now, there is need of a Seminary of a higher grade of scholarship, which the Graded School would prepare pupils to enter. Mr. Kinsey, of LaGrange, one of the most successful teachers of a female school in my knowledge, proposes to move his school to this place upon sufficient inducements. This will supply us with the school we have needed for years that our daughters may receive a finished education at home. Wilson will be exceedingly fortunate to obtain his services. Now is the time for a united and serious effort in this matter.

To the Wilson Educational Association was entrusted the control and operation of the Kinsey Seminary. They erected, under the supervision of Joseph Kinsey a large building in Wilson in the summer of 1897. This building which stood on a six acre plat, faced toward the city. It was then in forests of pine; not a residence to be seen. City development had not reached this point in the northern environs. The cost of this building approximated twenty thousand dollars. There were eleven men on the Board of Directors as follows:[2] George Hackney, President; Joseph Kinsey, First Vice-President; Geo. D. Green, Second Vice-President; Jonas Oettinger, Secretary and Treasurer; Col. J. F. Bruton, Hon. F. A. Woodard, Elder P. D. Gold, Haywood Edmundson, Judge H. G. Connor, Silas Lucas, and Jonathan Applewhite. The Executive Committee consisted of George Hackney, Joseph Kinsey, Geo. D. Green, and Jonas Oettinger.

Kinsey Seminary opened in Wilson September 15, 1897. The catalogue for that year carried this announcement:

> During the past year the business men and citizens of Wilson, realizing that the progress of a town is due in a great measure to the educational advantages it can offer, coupled with push and tact, conceived the plan of erecting suitable brick buildings with all modern conveniences and invited

the principal of Kinsey Seminary to move his school to their town. To meet the increasing demand on him for better advantages that the Seminary must offer to cope with other institutions he accepted their offer and the Fall term of 1897 will open in a two-story brick building, with electric lights, water, completely sewered, and heated by steam. Expense will not be spared to make it equal if not superior to any school building in the State.

It will have a large chapel and art room, society halls, dining room, and principal's residence, all under the same roof, and attached to the same building an auditorium that will seat 500.

The Seminary continued four sessions. Meanwhile the health of President Kinsey declined. He had given thirty-six years continuously to teaching and school administration. Moreover the financial requirements were too great for him in this venture which looked to the establishment of the leading institution of learning in Eastern North Carolina. It was an ambitious project.

So in the early summer of 1901, it was opportune for the Disciples to consider the proposition of purchasing this property for the maintenance of their college. Daniel E. Motley was State Evangelist. In May and June he wrote a series of articles for the *Watch Tower* entitled "Our Need of a College." He was a promoter of education. In making a case for a Carolina Disciples' College he said:[3]

Our nearest college to eastern North Carolina is Milligan and it is about five hundred miles away. Our next is probably Lexington (Kentucky) and it is much farther. Here is all Eastern Virginia, the whole of North Carolina and South Carolina and Georgia in which we have no college. * * * A College situated in North Carolina could and would draw students from all the section of country mentioned. * * * We spoke of Milligan and Lexington being far away. The railroad fare and expense from eastern North Carolina to Lexington and return would pay a student's tuition a whole session, and this is no small item. And many of our boys who go away to other States to be educated become attached to them and never return. This is coming to be no small matter to North Carolina. * * * The general life-uplifting influence of a sensible, humanity-serving and God-loving college would be of untold benefit to us. I do not see that we can do much without it, and I think I see it would be a great blessing to us.

Other Disciple leaders wrote and preached on the subject throughout the summer and early fall of 1901. When the State Convention met at Kinston, October 29 to November 2, 1901, the stage was set for acquiring the Wilson property. It met in the brick Church on Caswell Street, built during J. J. Har-

per's pastorate. W. G. Johnston was then minister. The attendance was large and was a fine representation from the churches. Some visitors were B. L. Smith, B. A. Abbott, and Burris A. Jenkins. Thursday morning Daniel E. Motley gave a "thrilling address" on "Our Educational Needs." The Committee on Education then reported as follows:

Whereas, The public-spirited people of the town of Wilson have offered to donate to the North Carolina Christian Missionary Convention, valuable school property upon terms that are exceedingly liberal, and whereas, it is the sense of the North Carolina Christian Missionary Convention that said offer should be accepted, and that the Christian church should build up in North Carolina, a great institution of learning.

Therefore, be it resolved by the North Carolina Christian Missionary Convention, that the Board of Managers of said North Carolina Christian Missionary Convention and their successors be, and they are hereby appointed, the agents of the said North Carolina Christian Missionary Convention, and they are hereby authorized and directed to accept the proposition of the said people of Wilson, to receive deeds, conveyances, transports of stock for said property (the same being known as the Kinsey Seminary property) to execute all conveyances, obligations and contracts necessary to carry into effect this resolution.

And the said Board of Managers of the said North Carolina Christian Missionary Convention are further empowered and directed to appoint four discreet persons who shall act with said Board of Managers as trustees of the institution of being hereafter organized and established in said property that said managers and trustees are directed to take such steps as they may deem necessary and expedient to organize, establish and conduct a first class institution of learning in the property aforesaid, the same to be the property of and conducted under auspices and control of the said North Carolina Christian Missionary Convention, and they are hereby given full power and authority to do any and all things necessary to carry into effect the full interest and meaning of this resolution.

D. W. Davis,
B. H. Melton,
W. J. Crumpler,
E. A. Moye,
Dr. H. D. Harper,
Committee.

There was an enthusiastic discussion of the report, led by W. G. Johnston, J. T. Grubbs, A. F. Leighton, A. J. Moye, W. R. Williams, D. E. Motley, D. H. Petree, and B. H. Melton. The resolution was adopted. The first trustees appointed for the new institution as provided for in the resolution were: J. J. Harper, Joseph Kinsey, B. H. Melton, D. W. Arnold, George

Hackney, E. A. Moye, J. W. Hines, K. R. Tunstall, and J. S. Basnight.

The next move was the financing of the enterprise. An appeal for this was made immediately in the Convention. About a hundred pledges were given by individuals and churches from which $3,036.10 was realized in cash within the next year. Within a few weeks the deed for the property was made to the North Carolina Christian Missionary Convention. The outstanding debt was only $8,000.00, bearing interest at six per cent. The name chosen for the school by the Board of Trustees was Atlantic Christian College. It was incorporated May 1, 1902. J. J. Harper of Smithfield was the first Chancellor of the College. He visited the Churches to stimulate interest. In the *Watch Tower,* under the caption, "The College and the Canvass," he said:[4]

> Our brethren and sisters generally are very willing to contribute small amounts, and this is the best that many of them can do, and I am very thankful for any amount, however small. But there are many Disciples in North Carolina who could contribute large amounts, and large amounts are necessary, as well as small ones, to manage a large enterprise, such as we have in hand. It gives me pleasure to say that many have already done nobly in the size of their contributions. I can say in all truth that some have surprised me with their liberality. And taken all in all, I feel greatly encouraged.

He agitated the endowment fund. He advocated the annuity plan and created good will for the college throughout its area.

J. C. Coggins was engaged for the first President of the College. He traveled among the constituents speaking fluently for the College in the Summer of 1902.

A movement was advocated by the Pastor of the Wilson Church, B. H. Melton, and effected by women of the Wilson Church for the furnishing of the thirty-three student rooms at the College. This cost thirty dollars per room. Nearly seven hundred dollars were raised within the year among Churches, Bible Schools, and individuals of the State for this purpose. Treasurer George Hackney added this to his report making the gross contributions for the first year for the College almost four thousand dollars.

That the Disciples had enthusiastic leadership in this cause may be seen by the following from B. H. Melton:[5]

Yesterday (July 21, 1902), I took a gentleman from Western North Carolina through our college building. I showed him the spacious Auditorium that will seat over 500 people. I took him through the six large recitations rooms, piloted him through the beautiful chapel and Art rooms and dining hall, all on the first floor. We then went to the second story to see the thirty-five well ventilated bedrooms, furnished with white enamel beds, elastic felt mattresses and everything else to make the rooms comfortable and cozy. I showed him that every inch of white wall had been decorated and every inch of woodwork newly painted during the last sixty days. I told him the entire building was heated by steam in cold weather, lighted all the time by electricity and completely sewered. I then took him up on the pinnacle of the temple (Tower) and showed him the six acre campus, the top of the city and surrounding scenery. What do you think he said? Hear him: "I have visited every college in North Carolina. This is the best equipped single college building in the State. With this handsome structure and the strong faculty of Christian teachers that you have your church people should see that the patronage in September is larger than the building will accommodate." Let our preachers, our business men, our Christian women talk, pray and work earnestly for Atlantic Christian College for the next six weeks and the good results of our united efforts will be far beyond our best expectation.

Atlantic Christian College opened on September 3, 1902. The faculty numbered nine. The enrollment as reported on October 25, was one hundred and eighty-five. Of these, one hundred and forty-one were women, and forty-four were men. There were ten ministerial students. George Hackney reported to the State Convention that year: "The enrollment for the first year is far beyond our highest expectations. Our building is taxed to its utmost capacity and is not sufficiently large to accommodate the present student body." This Convention empowered the Trustees to issue bonds to cover initial cost of property and recent improvements. This was done to the amount of eleven thousand dollars. These bonds were fully paid in 1911 under President Jesse C. Caldwell. At that time also a dormitory for men was erected. The first epoch of struggle for the new college of the Disciples had ended. She faced the future with renewed confidence.

The administrations of the College have been as follows: J. C. Coggins, 1902-'04; J. J. Harper, 1904-'07; J. C. Caldwell, 1907-'16; R. A. Smith, 1916-'20; H. S. Hilley, 1920-.

To tell the story of Atlantic Christian College would make a volume. It is beyond the scope of this work. Some day the story must be written. We close with an incident which shows

the trend of the present support of this institution. Among the original contributors to the College in the Kinston Convention of 1901 was J. W. Hines, of Rocky Mount. He then gave one hundred dollars. Twenty-five years later it was necessary to the future life and service of the College as an A Grade institution within the State, that $300,000.00 be added to the productive endowment. For this a crusade was conducted. Hines increased his gift a thousandfold. He conditioned his gift of one hundred thousand dollars on the securing of the remainder of the three hundred thousand dollars by January 1, 1930.

With this and the other accumulated resources of Atlantic Christian College, the North Carolina Disciples, educationally speaking, will come into their own.

Notes

[1]Quoted in the School Girl, LaGrange, N. C., April, 1897, page 4. [2]Catalogue, Kinsey Seminary, 1897. [3]Watch Tower, June 5, 1901, page 1. [4]Ibid., Jan. 2, 1902, page 4. [5]Ibid., July 25, 1902, page 2.

Chapter XIX

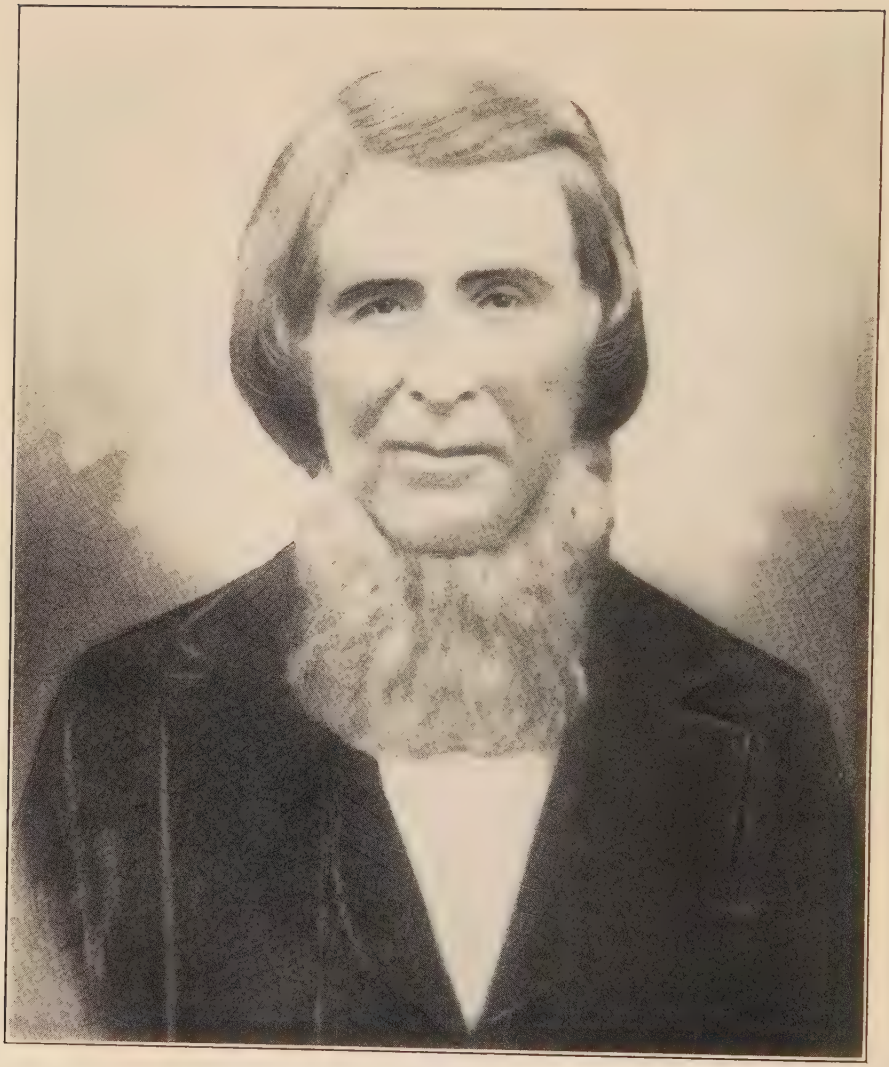
THE MINISTRY—ITS ORDER

As the Disciples developed they faced their greatest problem, that of leadership. Their pioneers were necessarily all adopted leaders. That is to say they came over from other Communions. A ministry indigenous to the body, and otherwise qualified was of first importance, if they were to come permanently to be a great people. Naturally this required a generation to mature. In the meantime the melting pot for their preachers was of prime concern to the Cause.

An evangelist coming to the North Carolina Disciples from Kentucky in 1850, was Jesse P. Nevill. He was employed as their first general evangelist in 1854. His salary was to be twenty-five dollars per month. He did good work. The records do not disclose any dissatisfaction with him until 1857. He was then summarily dismissed from their fellowship by the following resolution adopted in their Annual Conference at Antioch (Farmville): "In-as-much as Elder Jesse P. Nevill has recently published to the world certain untaught speculations concerning the origin and increase of Devils, the perpetuity of the Earth, and offering that both Heaven and Hell are in this world: All of which we consider as directly and indirectly subversion of the Christian Faith, he be, and hereby is, expelled from this Conference."

The Disciples had continued the Baptist order of a stern and active discipline in the local church. They had also continued the General Conference method of the Free Will Baptists in calling the roll of preachers in annual executive session in an open, democratic, free-for-all, determination of the current roll. They were intensely democratic, but they took great pains at this point to see that their democracy was not abused. They were so democratic they would not have disfellowshipped Nevill for his peculiar opinions if he had held them in reserve and continued preaching the Gospel in its purity and power. Nevill, however, gave persistently his peculiar views as the burden of his message. This was shown in a characteristic conclusion to a sermon which he preached at Raleigh June 14, 1857.[1] The text

Gideon Allen, 1817-1891



John James Coltrain, 1817-1881

was Ecclesiastes 1:4: "The earth abideth forever." His proposition was that heaven and hell were to be found only in this present life, and that after death all people were to return to the earth. He concluded:

> This is my view of the subject and not that of any church known to me. I am now fishing with my own hook and select my own bait from the Bible for the great Gospel Field where there are many fish. * * * Let us live with the fond and pleasing hope of appearing again in the ages to come among the children of men on earth. Let us spend the remainder of our life in making arrangements for our reappearance in the land of our nativity. O let us remember that our felicity and honors on our return to our race will be determined by what we now do.

Other cases of discipline arose in the annual meetings. It was necessary that the procedure be given a concerted and explicit form in order that the method might be regular, and fair, and simple. When the initial Constitution was adopted in 1857, no provision was made for this. But in 1859, John P. Dunn, Alfred Moye, and Dr. John T. Walsh, were asked as a Committee to submit a revision of the Constitution. This was the last conference service of John P. Dunn, as he died soon after. The last three articles of the revised constitution as adopted had teeth in them. They were as follows:

> Article 12. No person proposing to unite with the Disciples of Christ as a preacher from other religious parties, shall hereafter be received without first exhibiting his credentials, and giving satisfactory evidence of his good moral character.
>
> Article 13. The names of all the ministers belonging to this Conference shall be called over at each session for the examination of Christian character; and should the name of any minister be stricken from the list of preachers, for immoral conduct, or conduct unbecoming a Christian minister, it will be the duty of all the churches composing the Conference, to carry out the wishes of said conference, in reference to such minister or ministers; and any church receiving, countenancing, or licensing any such minister to exhort in public or to preach, without ample evidence of repentance and reformation, shall be remonstrated with, and if she persists in her course, shall be expelled from this body.
>
> Article 14. As all the preachers belonging to this body are received and their names enrolled by the action and authority of the Conference; so it is not competent for any preacher to withdraw from this body except by a petition presented at its regular sessions.

The reaction which followed the adoption of these articles we have indicated in Chapter Thirteen, pages 127-8. The effect of this constitutional provision was clearly wholesome in the

maintenance of ministerial rectitude, honor, and morale. That mistakes should sometimes be made was inevitable. What ought to have been done was not always clear, even to the most representative Disciple counsel. Perhaps the most impressive instance of this was the case of Amos J. Battle. Battle came to the Disciples from the Missionary Baptists in 1852. He was a strong man. He had been Recording Secretary of the Baptist State Convention. He was from one of the leading families of Eastern North Carolina. In common with all pioneer preachers of his day he was forced to earn much of his sustenance from service aside from the ministry. In 1857, he was charged with malfeasance by the Adams Express Company, at Hertford, while in their employ. It was alleged also that he did not return some borrowed money. In the Annual Conference a Committee of seven leading Disciples reported that "his errors are of sufficient magnitude to justify the conclusion that it is inexpedient for him to exercise his gift as a minister of the gospel." Thirteen years later, Josephus Latham who kept the old "Conference Book" in which this is recorded added the significant footnote: "Elder Battle lived to satisfy all of his excellence and we think the above was too hastily agreed upon."

Coincident with the suspension of Battle an estrangement arose between him and Peter E. Hines, another preacher of the Disciples, continuing for several years. Battle found refuge in Christian Hope Church. They received him, and he became their pastor. In the 1859 Conference, Hines sought to exclude Christian Hope from fellowship by reason of this breach of the ministerial regulation. John M. Gurganus pled good faith on the part of Christian Hope and promised to set the Church straight. So her delegates were "seated." This promise was not kept, and in the next year's Conference Christian Hope was cast out. At the same time, Gurganus was "merely suspended for one year, or until he severs his connection with A. J. Battle." He was off the roll until 1864, at which time Christian Hope also was "received back into the Conference." Two years afterward Battle wrote asking for return to the Conference. His loyalty and humility were alike notable. He was told to come to the next Annual Meeting. He came armed with the request of Corinth Church that he be reinstated. Whereupon he was "unanimously received," and was given his old job of

general evangelizing. His estrangement with Hines continued through the years. Moses T. Moye stepped in as peacemaker, and they were joyfully reconciled. Josephus Latham wrote Moye about this, April 12, 1870, and said:[2] "I have now seen Bro. Hines and he seems so different, so much more devoted, and his prayer was so beautiful and forgiving, and he seems to have no animosity at all against Elder Battle. Surely my dear brother you have accomplished one of the greatest deeds of your life."

The Disciples with courage and vision faced a baffling problem and practically solved it. In 1867 the Annual Meeting passed unanimously the following resolution offered by Dr. Walsh:

"That we regard it as disorderly and subversive of the peace and union of the churches, for anyone who has been excluded, to be received or countenanced as a Christian or Christian Preacher by any other church or congregation until all difficulties are adjusted and said person fully restored to the church from which he was excluded."

The conviction grew that there should be state wide concert in the Disciple fellowship in supervision of candidates for the ministry. In the Kinston Convention of 1872, the Committee on Order of Business, which prepared a thorough-going agenda for the meeting submitted an experimental policy for adoption in the eleventh item of their report as follows: "A Committee of five or more experienced ministers to examine candidates for enrollment on the list of preachers, and applicants from other religious parties desiring to unite with us, but nothing in this report is to be construed as depriving the churches of the right to authorize any pious and qualified brother among them to preach the gospel." This Examining Committee was composed of J. J. Harper, Jno. T. Walsh, M. T. Moye, Josephus Latham, Jos. H. Foy, and Gideon Allen. In their report after giving their recommendations as to particular applicants they concluded:[3]

Hereafter, from the ministers, it will be seen and generally understood, that all candidates for enrollment on our list, shall undergo a rigid examination on the elements of the Gospel by the Committee appointed for that purpose. It should be understood, brethren, that your committee do not consider it a part of their function to instigate an inquisition into the

moral character of applicants, considering that that essential prerequisite has been attended to by the congregations which accredit them to your body. If the congregations have been imposed upon, and the Annual Meeting wishes to protect its own honor, it should do so in a collective capacity, and not by the bare fraction of a committee. We therefore construe our just powers to be limited solely to the examination of candidates upon the truths of Holy Writ. As we stated before, several brethren of undoubted worth for whose capacity and probity members of the committee were willing to vouch, have been passed without examination. This is not intended as a precedent for future irregular action, but as a matter of justice to parties who would be aggrieved by the operation of a rule, with whose requirements they cannot comply of necessity.

As might be supposed this was certain to create unfavorable reaction among some conservatives. In the Kinston convention, of 1872, there were only three who actually voted against the adoption of the report. They were Augustus Latham, Jr., J. R. Robinson, and Winfield Muse. Robinson explained his vote by saying that he saw in the measure no provision for any worthy candidate who might be unavoidably kept from attendance at the Annual State Meeting. Latham proceeded to stir up a revolt to the plan in the First District embracing the area now known as Roanoke District. He had a lengthy controversy about it with Dr. Walsh in the *Watch Tower*. Latham said:[4] "I have labored faithfully against that order of last conference and am glad to be able to say that it is an unpopular thing here and elsewhere: the churches down here, I think, will not regard it at all." In defense of the plan Walsh said:[5] "In the estimation of old, wise and experienced brethren among us it is regarded as one of the best things we have done." A "Subscriber" from Craven County warmly congratulated the Disciples that they had at last taken a stand for "an educated ministry."[6] Latham said he was not opposed to education, but did not think it his "duty to learn to take an ipse dixit from any uninspired person."[7] He added: "Humility does adorn a preacher, but abject servile submission to the decrees of any body of men does not. We have enjoyed the freedom that is in Christ too long for that." Walsh answered with a scriptural argument in favor of the plan. Latham headed his final article "The Convention and Church Independence."[8] He argued that the Convention was arbitrary, assuming a function belonging only to the local Church. Walsh replied:[9]

The doctrine of absolute Church independence is not in the word of God, nor is it held by the Disciples generally. There are a few like Bro. Lipscomb, whom Bro. Latham quotes approvingly, that hold this view; but Brethren Campbell, Dunn, and Battle did not. The Church of the Living God is one—not many. It is one Sheep-fold, one Temple, one House, one Body. It is compared to, and illustrated by the human body. All the members—the hands, feet, eyes, nose, and ears—are all parts of one body. In one sense they are independent and in another they are dependent parts of one whole. * * * We do not claim for Conventions that they always do right, but we do say that local congregations err and do wrong, just as often, and we think more frequently.

Latham's revolt was effective with most of the Churches in the First District. In their Union Meeting at Old Ford all of the Churches of the District were lined up with Latham in opposition to the Convention plan except Oak Grove, Mt. Pleasant, Macedonia and Old Ford. J. R. Robinson said of this meeting:[10] "I was present and there told the brethren to act with discretion, prudence and moderation, for I regarded it as a matter that needed not to be troubled." With his counsel they drafted "a memorial expressive of the sentiment of the Union Meeting" to be laid before the next Annual Meeting at Hookerton in 1873. Robinson said: "The Annual Meeting did consider our Memorial and change the thing." The same Committee which had reported the measure of 1872 presented the following resolution in 1873 at the Disciples' Annual Meeting:

Resolved, As the sentiment of this Convention, that while we acknowledge the prerogative of the local congregations to seek out and train men for the work of the ministry, that nevertheless, according to the teachings of the New Testament, no Christian congregation has any right to set apart or ordain anyone to the work of the Gospel Ministry, *unless he has been first "proved" or examined by an Evangelist, or a competent Presbytery, touching his knowledge of the Gospel, and his moral character or Christian faithfulness:* and that when the name of any new preacher is sent up to be enrolled on the list of preachers, the congregation of which he is a member *shall certify to this fact* in a letter addressed to the Convention, and signed by all of the officers of the church. Elders and Deacons, and the Evangelist who examined and ordained him. *And furthermore,* That when anyone, claiming to be a Minister, and coming to the Church of Christ from any of the sects, shall propose to unite with us, he shall first unite with some one of our local congregations, and if he has not been previously ordained, or if his ordination is not satisfactory, he shall in like manner be examined and ordained and in like manner come recommended to our Convention. For proof see the following Scriptures: 2nd Tim. II:2. 1st Tim. III:2. Titus I:9. 2nd Tim. I:13. 1st Tim. III:10. Titus I:5, and II:7, 8.

As soon as this resolution came from the press it stirred up the violent opposition of the *Gospel Advocate* in Nashville, Tennessee. David Lipscomb, the editor, said:[11]

> The North Carolina convention assumes the right to keep a list of evangelists of the State, prescribe the qualifications of the evangelist and examine him and pronounce his fitness for the work. It is a gracious favor toward the churches, that the convention admits their right to seek out and train men for the ministry, but they cannot be accepted unless by the will of the convention. In order that they may be able to control this matter fully, they require that the name shall be sent up to them for enrollment, and that the elders of the churches shall certify that their rule has been complied with, and shall give the name of the evangelist who examined and ordained him. Then no man can preach Christ in North Carolina, no church can send a man out to preach Christ unless first some one of the ordained clergy, examine, ordain, and recommend, and this Sanhedrin of clergy approve.
>
> Tell us, will you, where a kingdom of the clergy can be found, if not here?

Walsh asserted that this was a misrepresentation, since the service of a delegate Convention was the "representative action" of the Churches themselves. As to Lipscomb's accusation of the restriction of ordination to the "Sanhedrin of Clergy," Walsh said:[12]

> So far from this being correct, we hold that every disciple has a right to preach, to warn, and exhort his fellow men, if he conceives it his duty to do it; but whether the Churches, or the Convention, representing them, will endorse and bid every such man "God speed," without regard to his qualifications, mental and moral, is quite another matter. * * * Every Christian Congregation in North Carolina has, or may have, a voice in their Convention. We do not call them "Consultation Meetings," as you do; but there is nothing clerical in our Convention. It is not a legislative body, but seeks by wise counsel, and sober consultation to advance the cause of our Lord Jesus Christ. * * * North Carolina in some respects, is behind her sister States, but in others she is in advance of them; and in nothing perhaps, does she so signally excel as in the systematic and Scriptural manner in which her religious meetings are conducted.

It is interesting to observe that this agitation of Walsh and his colleagues for an effective ministry eventually won universal support of Disciples in the State. Augustus Latham, Jr., who had stiffly opposed the idea, himself offered a resolution in the Convention of 1893 and had it adopted. It was as follows: "Resolved, That no one coming among us and claiming to be a minister of the Gospel shall be recognized, aided, countenanced,

counseled, or comforted as such by any member of this Convention, except such an one shall have produced good and properly authenticated evidences that he is in good standing, and of good report."

In the Convention of 1876 C. W. Howard offered a resolution which provided for a committee on Ministerial Character composed of five laymen. It was thought their character as laymen would qualify them for effectiveness in such a difficult function. The first to serve in this capacity were James W. Draughan, Isaac Brown, Simon E. Hodges, Josiah Dixon and Levi Jackson, Jr. From 1876 this service has been extended through the years and since 1919 it has been through a Standing Committee. This is available any day of the year as required, and upon the call of the Chairman of the Board of Managers of the Convention.

Among Disciples of Christ in America, North Carolina stands altogether unique in this supervision of her ministry by her Convention. In their democracy North Carolina Disciples are unquestionably a true cross-section of their American brotherhood. In their modern State Conventions experienced observers from outside commend warmly the evident harmony and effectiveness of the meetings. Yet on the outside there has been some misunderstanding of the Articles of their Constitution relating to their ministry.[13] These were adopted in 1893 and are as follows:

> Article XIII. All who contemplate entering the ministry, and becoming members of the North Carolina Christian Missionary Convention, shall be examined by a Committee of five on examination for ordination, appointed by the President of the Convention, and duly ordained by said Convention.
>
> Article XIV. Any church, minister, or member of any organization, taking part in the deliberations of the Convention, shall be subject to the authority of the Convention; and any congregation or individual member who will not submit to the authority of the Convention shall be considered disorderly.

An editorial in the *Christian Guide*, Louisville, Kentucky, John T. Brown, editor, quoted these Articles in its issue of March 17, 1899, and said they were "nothing more nor less than ecclesiasticism." He continued: "In the spirit of Christ let us condemn all such proceedings, not the motive which prompted them, but the departure from God's word. We have won all our victories along this line, and for us to indorse the proceedings

of the North Carolina Convention, would be to give up the ground for which we have so long fought, and upon which, as a people, we stand or fall." He further contended: "No convention or body of men outside of the local congregation has a right to ordain ministers. The congregation may call in help, but the convention cannot ordain a minister. There is no law in the New Testament that gives a Convention the right to ordain a minister or to discipline a minister or any other member of the church. The government of the local congregation is the highest church government known in the New Testament."

John J. Harper answered this by pointing out that in the North Carolina practice the local church always must take the initiative in leading the candidate to ordination, and must stand by him all the way through; that the convention is but a democratic advisory body, and, by its delegate character is a kind of sublimated servant of the whole church within its bounds. As to the scriptural warrant for this, Dr. Walsh had long before pointed it out acceptably. Harper concluded: "These rules were established for good and sufficient reasons, and they have had the effect of saving us many times from gross imposition by tramp preachers from other States. * * * Our organization has been to us a great breakwater and means of protection, and has done much to develop, elevate, and render efficient our ministry; so much so that it will compare favorably with the ministry in other States."

Notes

[1]Fifteen page Pamphlet in Carolina Collections, University of North Carolina, bound in a volume entitled "Sermons," Card Catalogue, C252S48. [2]From letter in Collection of Mrs. J. C. Eagles, Wilson, N. C. [3]Minutes, 1872. [4]Watch Tower, June, 1873, page 270. [5]Ibid., page 271. [6]Ibid., July, 1873, pages 283, 284. [7]Ibid., Sept., 1873, pages 347-349. [8]Ibid., April, 1874, pages 241-243. [9]Ibid., pages 250, 251. [10]Ibid., May, 1874, pages 300-302. [11]Ibid., Jan., 1874, page 127. [12]Ibid., pages 128, 129. [13]Otey-Briney Debate, pages 184-190; 195-197; 202, 207, 216, 221, 225.

Chapter XX

THE MINISTRY—ITS SUPPORT

The Disciples have always needed a ministry whose time and strength should be consecrated wholly to the building of the Kingdom of God. In North Carolina this demand was not appreciably supplied for decades. Almost at the beginning of the Movement in this State one of their strongest personalities spoke boldly and clearly on this issue. Their Convention of 1846 met on Swift Creek in Craven County. John P. Dunn according to appointment wrote the *Circular Letter*. It was based upon I Corinthians 9:14: "Even so hath the Lord ordained that they which preach the gospel should live of the Gospel." It was one of the best of the Disciples' early papers. He was aware that some would disagree with his stand on the support of the ministry. He rejoiced, however, that he addressed a group who had avowed their reliance upon "divinely appointed means." From that vantage point he urged with special power that his fellow-Disciples should practice what they preached. He was also free from any self-interest in this exhortation, since he had the personal resources of a large estate.

He said:[1]

> The duty of supporting the Gospel ministry is apparent, both from reason and the Scriptures. If it is the duty of the Minister of the Gospel to give himself wholly to the work, it is evident that he cannot derive his support from his own efforts in pecuniary matters. That he must have food and raiment for himself and his family, if he has one, is equally clear. That the preacher of the Gospel has been doomed by his Master to a mere pittance for life, while the education of his children, and the necessary provision for his family are neglected, no rational man can believe. Who then is bound to support the minister of the Gospel, and enable him to do justice to his family? Reason answers—the government that employs him as its minister—the Church of Christ. * * * Many pious young men, with the requisite gifts and qualifications for preaching and teaching, are now confined to some honest avocation, for the support of themselves and families. They are not able to devote themselves to the ministry of the Word, without pecuniary aid. Most of our preaching brethren are past, are on, or near the meridian of life, and cannot be expected, in the common course of human events to continue much longer in the Gospel field.

Beloved Brethren, what shall be done in this matter? Shall the cause which we love so much, languish and pine away among us for want of our pecuniary aid? We trust it shall not. We hope that our hearts and purses shall be freely opened, and our hands will liberally contribute to sustain a faithful Gospel Ministry. We are so much bound by the law of Christ, to pay this debt, as we are by the laws of North Carolina to pay taxes for the support of government. If this be not so the writers of the New Testament have misguided us on this subject.

We found no record among Disciples of North Carolina of any stated amount paid by any church to her minister in the first decade. Tradition had it that the first minister paid a regular definite amount was John Dupree of Mill Creek.[2] His salary was twelve dollars per year. His name first appeared on the Minutes of 1848.

In 1855 Dr. R. Hooker of the Hookerton Church wrote to *The Christian Friend,* edited by Dr. Walsh, that there was "a Crisis with the Reformation."[3] He declared this was because the ministry was not duly sustained. He put it in vivid language: "Honest and pure hearted preachers in all ages have resembled the Camels of Arabia, which, while they carry spices and jewels to others feed on shrubs and thistles." This stirred James A. Butler of Okolona, Mississippi, a staff contributor of *The Christian Friend* to write of another side of the problem. He said:[4]

Churches are seldom on the gospel line as regards the support of their ministers. Sometimes the salaries are beyond the learning and abilities of the preacher, and in this harm is done. A preacher, with a large stipend, is tempted to adopt a style proportionate, and in consequence becomes inaccessible and unprofitable to the poor of his flock, who are the numerous and better part of it. * * * There is a place somewhere between the palace and the alms-house, where the ministers of the gospel ought to reside.

If our zeal depends for its pulsations upon the jewels and bracelets of a brother or sister, or our own, then, sir, our crown will dim! "Ichabod" will be written. We had better go to heaven in rags, than to hell in embroidery. * * * We must establish high schools for the training of our youth, under the tutelage of competent and God-fearing men. Then we can send men into the vineyard who can so speak as to make attention hang upon their sentences and conviction close their periods; men who can hold their audiences in willing captivity by facts and arguments; men who will not "bow the supple knee that thrift may follow flawing."

As the War Between the States approached, living expenses increased. Writing in October, 1855, Dr. Walsh then located at Kinston, confessed and exhorted as follows:

Provisions have been so high during the current year, our income for preaching will hardly meet our expenses. At the present rate for living, the salaries of preachers should be doubled; otherwise they must fall behind-hand, or be forced from the field to some other more profitable employment. What is the reason that professed Disciples of Christ in North Carolina are behind all other denominations in this respect? There are some liberal brethren; but where is the brother who gives in proportion to his means? Where is the brother who gives to the Lord as much as he does to the state? I know some wealthy brethren, who, if they give $10 or $15, think that they have done wonders. They should blush.

In December, 1857, Dr. Wm. H. Hughart who had located at Wilson wrote a "Discourse," on "Support of the Gospel Ministry," which ran in some issues of the *Disciples' Advocate*, the state paper edited by Dr. Walsh. In an introductory word to this the editor said:[5] "We suppose the covetous will not relish it very well, but those who love God more than gold will, we trust, appreciate their obligations in the matter of sustaining the Gospel. We know by experience that Churches are often slow to promise, slower to pay, and slowest of all to pay all they pledge." The next Summer Dr. Hughart submitted an article on "The Divine Rule for raising funds to support the Gospel Ministry." This came in response to a request from a generous subscriber. The editor commented on it, out of his experience as follows:[6]

It is difficult for rich men to realize the wants of those who are poor, and as a majority of the preachers belong to this class, they very often fail to have the sympathies of their rich brethren. They do not know what it is to want for anything, and they can scarcely realize how any one else can. They never stop to inquire whether their preacher is in want of anything! They never voluntarily offer anything for his support, but wait to be solicited to give something; and then, after it is subscribed, they wait to be called on for it; and hence it very often remains unpaid till the end of the year, and, in the meantime, the preacher has been paying interest on what he owes!

About this time Amos J. Battle came to the ministry of the Disciples. He was proprietor of the first hotel in Wilson. In the main his life was consecrated to an unselfish intensive ministry of the Gospel. His son, Jesse Mercer Battle, gave some intimate and graphic remarks. He said of his father:[7]

His whole life was devoted to deeds of charity. No one ever came to him and asked for help and was turned away without it. All that asked him for help got it, all that wanted to borrow of him, obtained the loan,

even without security. His money, his lands, his negroes, his stocks, his bonds, his personal property of every description went as his free-will offering to the Church as a whole, and to anyone of its members individually, or to those who were not members. He just could not refuse to do what he was asked to do. I have known him to go away from home, well dressed, with a good horse and buggy, and have seen him come home in less than a month looking like a beggar, dressed in the commonest kind of clothing, and bringing an old worn-out saddle on his back. He had given away his clothing and bought somebody's old cast-off clothing. He had sold his horse and buggy and given the money to build a church in a section of the state where there was none, and had bought the old saddle for a very small price and borrowed a horse to do his missionary work with; and when his journey was finished, he had returned the horse and brought the old saddle home on his back to use at some future time.

In 1859, a querist with the signature, "A Preacher," asked Dr. Walsh, through his *Christian Baptist,* the following question:[8]

"Is it right for those preachers who are wealthy, or able to live on their own means independently, to accept the care of churches, or preach generally without any remuneration, when the churches are able to pay?"

The editorial reply was an emphatic "No." Dr. Walsh said:

It is not right for any preacher to accept the care of a church, without any remuneration, when such church is able to pay. If such preacher is wealthy, or can live independently on his own means, and does not need what the church is able and willing to pay him, he should nevertheless receive it, and appropriate it to benevolent objects. Not to receive it encourages the church to do nothing, and so long as they can secure the services of a preacher for nothing they withhold from the cause that aid which is due from every Christian Church. In a word, this plan cultivates the covetousness of the brethren, and is a real injury to all the parties concerned. * * * In all love and kindness we are compelled to say that this very plan has seriously injured the cause with us; for some of our good and able brethren have preached so long for nothing, that the churches have well-nigh come to the conclusion that all the preachers should do so!

During the War Between the States the service of the ministry was increasingly sporadic. This was due to the economic as well as the military situation. In a news letter to the *Millennial Harbinger* shortly after the close of the war, John J. Harper spoke of the "extreme destitution" of his people. W. K. Pendleton, as editor of the *Harbinger,* led a benevolent movement, called "Contributions for the South." For North Carolina Dr. J. T. Walsh, then living at New Bern, served by Pen-

dleton's appointment as dispensing agent for his State for this fund.

In the Summer of 1870, Joseph H. Foy became full-time pastor at Kinston. He was the first Disciple in the State to serve in such capacity. His salary was eight hundred dollars per year. He did not continue this long as he was soon engaged in school work to which he gave so much of his life. He was a gifted man. He was called to the Central Christian Church, St. Louis, Missouri, where he located in March, 1878. Dr. Walsh expressed regret at Foy's leaving, and said:[9] "The Disciples in North Carolina have not in the past, nor are they now doing their duty. The preachers are poorly paid, and their minds are necessarily burdened with the cares of this life; and so long as this is the case the probability is that some, if not the majority, of our best preachers will leave the State. We have some as good preachers as they have anywhere, but not one among them all is sustained in the work."

The State Evangelist of 1873 resigned after a few months' service for lack of support. A contributor to the *Watch Tower* said of this:[10]

> Wherever he labored during the short time, he gave universal satisfaction; and it was conceded if he continued, the simplicity of the Gospel would have been wafted triumphantly. But not wishing to be "worse than an infidel" he has discontinued his labors and gone home to enjoy the association of those who are dear to him. * * * We number in this state over 4,000 Disciples and 46 preachers; not one of them giving himself "wholly" to the work. Every one that wars "entangles himself with the affairs of this life." Brethren let us be aroused to a stronger degree of action; let us manifest our faith, by our works. Let us retain the money we spend for circuses and ardent spirits and place it in the Lord's treasury, and there will be no occasion for our Evangelist's resigning.

Confronted with the fact that the Disciples' support of the Evangelist had failed, Dr. Walsh reacted with a caustic comparison. He said:[11]

> Is not the gospel of more value than rabbits, foxes, and deer? Are not the preachers of more worth than the dogs?—And yet the dogs cost more than all the preachers put together! Poor preachers! Worthless dogs! God will judge your relative value. But in this world the dogs stand higher, are better cared for, and consume more than the ministers of the Lord Jesus Christ! From this standpoint, it were better to be a dog than a preacher! What a pity the preachers cannot be dogs all the week, and turn preachers on the Lord's Day! Then they would all be sustained.

A minister in 1874, facing the current financial crisis, in speaking of himself, confessed:[12] "God is our witness and so are all the Disciples that our whole public life has been one of self-abnegation. We have ignored our pecuniary interest and sought to live by doing good to others. The labors of the mind are as onerous as those of the body, and indeed more so; but too many think they amount to nothing, and hence withhold all compensation."

Foy was a gifted speaker and teacher but also brilliant as a writer. The following was a characteristic passage from one of his appeals in the *Watch Tower:*[13]

I venture the assertion, that but for the self-sacrificing spirit of our preachers, many of whom I know and am proud to call my friends, the cause today in North Carolina, puling and sickly though it be, would be in a far worse condition. I am in a condition to speak boldly, for I preach without stipulated compensation, and would preach whether I ever received another dollar for my services, so long as I feel the stirrings of an impulse to communicate to others that blessedness which I have myself shared. Latham is teaching, I hear; the amiable Harper is merchandizing;—Wilson (tell it not in Gath) is blasting rock! A man of power, capable of measuring strength with giants, but oppressed by a large and dependent family, is engaged in a toilsome calling, honorable indeed, but far from lucrative, and surely repugnant to one of intellectual tastes and culture; one who continually hears the inquiry ringing in his ears: "What shall I do with this Jesus?" * * * Our venerable brother, Walsh, after a quarter of a century's toil, never adequately requited—in his old age, surrounded by a lovely group—but, alas! a dependent group,—knows what it is to eat the bread of carefulness, and too often, I fear, to moisten it with his tears. Bro. Moye was seriously injured in business, to my certain knowledge, by his burning zeal,—until he was forced, to abandon measurably his efforts by the pressing necessities of his family. * * *

Paul's injunction to Timothy was to give himself wholly to the work—and we never shall secure the highest order of ministry until "they who preach the Gospel shall live of the Gospel." Men whose time is divided and whose influence is crippled by worldly complications, can never throw themselves into the current with that resistless vigor which should characterize the bearers of the cross. The church should say, "Go ye, and your families shall be taken care of. You, yourself, after age and decrepitude have fastened upon you, shall not be turned out to pick the scant grass of the world's cold common, like a disabled and worn-out stage-horse, but you shall then be tenderly cared for, until you go up to receive your reward from the Master's hand."

This distress among the preachers seems to have been universal at this period. Dr. Walsh had a letter from a friend in the ministry in Missouri, who said:[14] "This is the hardest time

on fearless preachers of the word that I have ever known. Satan's strongest dependence to crush the Primitive Faith is to starve the Defenders of Truth and Righteousness—a result that is now being reached." Walsh agreed and added: "Covetousness is one of the great sins of this time; and if the devil can starve out the preachers, and so silence them his work is done."

As a matter of course the ministry in the other communions suffered as did the Disciples. In the Spring of 1883, the following editorial appeared in the *News and Observer*:[15]

"A writer in the *Church Messenger* calls attention to the fact that there are quite a number of Episcopal ministers in the State of North Carolina whose average pay appears to be $265, but it is understood that the average pay of the ministers of that denomination in the State is less than the pay of either the Presbyterians or the Methodists. How can a man who has to provide for a family on $265, be satisfied that he is performing his duty to his family?"

This was copied in the *Watch Tower*. It suggested to the editor, J. L. Winfield, to state: "The salary of Disciple ministers in the State ranges from $100 to $600; only two ministers in the State receive $600 and they are giving their time and talent nearly exclusively to the work. We publish the above item to let our Evangelists know that while they are receiving a lean support, they have sympathizing friends in other communions who are sharing the hardships of life."

A conscience was slowly developed among North Carolina Disciples for taking care of needy aged ministers and their dependents. In the Wilson Convention of 1902, the following measure was adopted:

Resolved 1st. That the President appoint a committee of five brothers, who shall be called a committee on the aged and needy preachers of the gospel.

2. That the committee shall organize by electing a Chairman and Secretary, and shall meet one or more times during the year, if deemed necessary by the Chairman.

3. The duties of said committee shall be to ascertain and find out the condition and necessities of the aged preachers.

4. That each and every congregation of Disciples of Christ are requested to take one or more collections for said purpose, and send the amount to the

Financial Secretary, who shall forward 25 per cent of said collection to the "National Board of Ministerial Relief," and the balance to be paid out as recommended by the committee.

5. That the pastors of the various churches be requested to preach one or more sermons urging the collection.

6. That the said committee shall report these proceedings to the next Convention.

Appointed to serve on this Committee were: P. S. Swain, S. W. Sumrell, Fernando Ward, and N. D. Myers. They reported in the 1903 Convention that during the year only one offering had been received, that of $3.25 from Albemarle Church. As an independent State enterprise it had been given a feeble start. Later it was absorbed by the National Ministerial Relief of the Disciples, which today aids substantially many dependents, and is to be adequately enlarged by a comprehensive Pension System.

The Disciples moved slowly but surely to a more intensive ministry. The President of the Belhaven Convention of 1907 said with candor:[16]

The fact that we have more than 150 vacant pulpits in this State each Lord's Day in the year, and that other fact, that we only have eight churches in the State able to employ a pastor full time when they are able to secure one at all, should certainly cause the brotherhood of the State to sit up and take notice. These eight churches are Washington, Wilson, Kinston, Asheville, Winston-Salem, Belhaven, Greenville, and Wilmington. Of these, Washington is at present without a pastor. Wilmington's pastor is supported entirely by the State Board and the Pamlico Union, and Asheville can only keep a man when aided by the State. This is certainly a deplorable condition. It is so pathetic indeed, that it should cause every one who truly loves the cause to rally to its aid, and seek to swing every dollar possible into line.

With the World War there was radical increase in the cost of living. So much so that in the Wilson Convention in 1917, it was resolved that "the churches wherever possible should increase the salaries of their ministers, and that the State Secretary should advise official boards of Churches that this hearty and deliberate suggestion is commended to their serious attention." For a few years there was a steady large increase, and in later years a consistent small increase. Within ten years the average annual salary of the entire ministry within the State

Virgil Angelo Wilson, 1834-1905

Peter Edmund Hines, 1812-1891

had been increased one hundred and twenty per cent. This large gain gives North Carolina Disciples a favorable status in this aspect of their church life, as compared with sister States.

Notes

[1]Circular letter, Minutes. 1846. [2]H. Williams, most aged member of Mill Creek Church, in personal interview with the Author. [3]Christian Friend and Bible Unionist, April, 1855, page 331. [4]Ibid., pages 331, 332. [5]Disciples' Advocate, Dec., 1857, page 84. [6]Ibid., Aug., 1858, page 342. [7]"Tributes to my Father and Mother and Some Stories of My Life," by Jesse Mercer Battle, pages 14, 15. [8]Christian Baptist (Walsh), March, 1859, page 87. [9]Watch Tower, April, 1878, page 86. [10]Ibid., June, 1873, pages 263, 264. [11]Ibid., Feb., 1874, page 172. [12]Ibid., page 180. [13]Ibid., pages 190, 191. [14]Ibid., June, 1878, page 136. [15]Ibid., May 15, 1883, editorial page. [16]Minutes, 1907.

Chapter XXI

PHASES OF STEWARDSHIP

The consecration of resources, vital and material, in the maintenance of Churches of Christ was at once the gracious opportunity and the overshadowing problem of the Disciples. The truth which they had would get nowhere save as it was embodied in genuine personality. Such personality always demands suitable accessories for its expression. We will observe phases of development of this as we find it in the thought and experience of some North Carolina leaders.

Thomas J. Latham gave the "Circular Letter" in the Convention of 1847. It had Acts 2:42 for a text. He spoke of the "Fellowship" in that text as follows:

> By the term fellowship, in this place, we suppose the writer to mean the joint weekly contributions which were voluntarily paid into the treasury of the church, for the purpose of providing bread and wine; of ministering to the wants and necessities of the aged or infirm, poor members of the church, or neighbors; and of sustaining evangelists to preach the Gospel to the world. The duty is too generally neglected by the churches in our state. Let us endeavor to reform in this particular; recollecting that it is on this very subject the Apostle Paul says "God loveth a cheerful giver." In passing permit us to suggest that every church should try to contribute as soon as possible, enough to build a suitable house of worship to be open to them on *every Lord's Day.* Then they will have it in their power to attend weekly to their religious duties and privileges, without transgressing on the rights of others.

At this period "free meeting houses" were almost universal in the communities of the Disciples. Such houses of worship were built by the community at large to be used on a schedule of comity by the participating religious groups. By sufferance of the community any given house ordinarily could be used by the preacher of any faith. The Disciples had to develop as a separate people. It was obvious that they must have their own property. Dr. Walsh pointed this out.[1] He gave thirteen reasons, and elaborated on each, why he was opposed to the "free" houses. He said that as a rule they were not properly built and maintained. Thus, "a stranger passing through the country

would at once conclude that the people took but little interest in religion if that interest is to be measured by the barn-like, decayed and dilapidated houses in which they profess to worship.'' Furthermore he asserted: ''All sorts of men are allowed to preach all sorts of doctrine in them, and consequently they are built as much for the devil as they are for God.'' Again:

> Some of our own churches in this State have died out; did they not all meet in free houses? I do not say this is the only cause of spiritual death in churches, but I do say it is one. * * * It is the duty of Christians to meet every Lord's Day to commemorate the Lord's death and resurrection; to unite in prayer and praise, and in teaching one another. This they cannot do in a free house. * * * Let the Disciples build houses of their own and thus give scope for their liberality and extend the bounds of their usefulness.

He called attention to the general lack of heating equipment making winter services dangerous if not impracticable. There must be safety and comfort; ''an easy position is essential to profitable hearing.''

He exhorted in conclusion: ''Let those who are able to build go to work at once and erect such buildings as will reflect honor upon themselves and the cause they have espoused. * * * Your owning the house will not prevent you from extending to other denominations that courtesy which is due from one to another. The free meeting house system leaves no scope for the exercise of courtesy! For what belongs to all is granted as a matter of courtesy to none!''

At this time (1858) Hookerton Disciples erected their own building which is in use today. With its ''slave balcony,'' it was the best structure the Disciples of the State had in that period. Slow but steady progress was made in Disciple architecture through the first decades. In 1908 their church property holdings aggregated in value but little over a hundred thousand dollars. Nineteen years later it was little short of two millions.

At the time the Disciples were beginning in North Carolina the American Bible Society was an active and powerful interdenominational agency. Disciples of the State generously responded to this, giving about two thousand dollars to the cause. This was very creditable. In the Convention of 1849 Thomas

J. Latham introduced the following resolution, which was adopted:

"1. Resolved, that we hail the formation of the American and Foreign Bible Society as the harbinger of a bright and glorious day; and recommend its interests to the support of our brethren."

John P. Dunn wanted the Disciples to be known as a Missionary people from the start. In his "Circular Letter" of 1846 he strongly urged this course for them.[2] Three years later he presented a resolution to this effect. It was adopted. It follows:

"Resolved, that the time has arrived in the providence of God, when it becomes the duty of Christians in connection with this conference to arouse themselves to the blessed work of extending the knowledge of the Gospel of the Son of God among the heathen Nations."

In the conference of 1849, John B. Gaylord gave the circular letter. He also stressed the Missionary note and added: "Let us remember that God will hold us accountable at the last day for the means which He has given us."

Josephus Latham made "Stewardship" the outstanding message in his "Circular Letter" of the Conference of 1852. He suggested that if each Disciple "lay by" five cents "in store" on each "first day of the week" they would raise more than five thousand dollars per annum. He said: "Think how many evangelists and teachers might be employed and sustained by such an amount, and, with the blessing of God how much good might be accomplished!" He further showed that if each Disciple would give four cents a month it would sustain three general evangelists.

One can see in the Disciple press of that day the growing conviction of the leaders that the communion to survive must learn stewardship. Dr. Wm. H. Hughart lived in Wilson in 1858. During that year he wrote a series of articles for the *Disciples' Advocate* in which he argued for tithing as a Christian practice. In commending this Dr. Walsh, the editor, said:[3]

> If Christians are to "give as the Lord prospers them," they must give by some rule; and if one-tenth is not that rule, pray what is it? No one can give as the Lord prospers him unless he give a certain portion; for, otherwise, how could he know that he had given as the Lord prospered him? It would be, in that case, a matter of mere guessing! The truth is, many are not willing to give as the Lord prospers them, and hence they oppose

"the tenth rule." We do not say this is the case with all who oppose it, for, we doubt not, some do so from conscientious convictions that the principle is not established; but still a large majority oppose it for the reason previously stated. * * * Covetousness is a very respectable sin, and it is now, with all our boasted liberality, the curse of the Church, and the bane of the world. The tenth rule, in our opinion is the very principle by which to test the heart in this matter. For if professing Christians will not "give as the Lord prospers them," it is evident they are covetous in heart, and never can enter "into the kingdom of God." And the Disciples may rest assured, that, if they do not wholly go back to original ground in the advocacy of primitive Christianity, God will bring them to naught, and raise up a people that will. "This reformation," in some respects, as certainly needs reforming as any sect in Christendom.

J. DuVal was a Disciple minister and an intimate friend of both Hughart and Walsh. He took a broad view of tithing. Writing from Petersburg, Virginia, on February 22, 1858, to Dr. Walsh he said:[4]

Religion (I mean the Christian religion), has the true and real power of transmutation of common things of little value, into religious things of unspeakable value. Christians at large, have hardly taken more than a very limited and slight glance at this subject. There are some deep and difficult lessons yet to be received by the Disciples of Christ, not only on this, but on many other subjects of Christian duty. * * * An annual contribution of one-tenth part of the income of the present number of Disciples in the United States, would enable the Disciples of Christ to push redemption with unexampled velocity and success, not only here, but over all the desolations of sin everywhere. Permit me here to say, that I know one Disciple, who has been practising this "tenth" principle, for many years, and finds now that he can do as much in that line, if not more, than he did at the beginning. But still, that same Disciple, has not been satisfied that his reasons would be a rule for others, except as an expediency. He thought it a reproach that the slavish Jew, always under bondage, with temporal, rather than spiritual limits to his horizon, should do more for God himself, than the Christian, made free by the blood of Christ, and ushered into princely present riches, and aspiring by hope to an imperishable inheritance, and called to the high and holy mission of a co-work with God himself in saving his fellow man. * * * Christians ought to do more—they are able to do far more than they now do, and I humbly trust that they will yet, and soon see, ere the night of life is spent, that neither themselves, nor their property, are, strictly speaking, their own.

C. A. Sadler was a Disciple and a subscriber to the *Christian Baptist* of Dr. Walsh. Writing to that journal he observed:[5] "I fear as a church we lack zeal in the cause of Christ, or cling too closely to our money, and love it more than we do the souls

of our fellow travellers to eternity." Remarking on this, Dr. Walsh said:[6]

"There is something rotten in Denmark," brother Sadler; and I, for one, am neither too blind to see it, nor too denominational to confess it and point it out. Some of our people are only half-converted, if that, and, while they profess to give their hearts to the Lord, they keep back everything else. I have no faith in such Christianity, as this. When a man truly gives his heart to the Lord everything else goes with it. He gives his soul, body, and spirit, with all that he has to the Lord. There is more covetousness among us, considering our numbers, than among any people known to me.

Two months later Dr. Walsh in an editorial captioned, "What do ye more than others," amplified this statement quoted above.[7] He concluded, however, by giving the bright side, as follows:

Let none suppose from these remarks that we have no good, and zealous brethren. Far from it! And, if the statement did not appear invidious, we would call over the names of some, who compare favorably with the brethren anywhere. And, indeed, we have strong inclination to do it, even at the risk of being thought invidious. Among our preachers, then, if we had a few more Dunns, Lathams, Hines, Allens, Dillahunts, etc., etc., it would be so much the better for our cause. And among the brethren, if we had a few hundred Moyes, Mays, Hodges, Suttons, Kennedys, Harpers, Dixons, Kinseys, Browns, etc., etc., etc., too numerous to name over, our cause would begin to look up.

Dr. Frank W. Dixon came before the Convention of 1868 at Wheat Swamp with an earnest plea for larger giving. He enforced that plea by his own example. This is notable as the first large individual gift to the Disciples' co-operative work. As he related it:[8]

With deep mortification I witnessed last Conference, that in trying to raise funds for Evangelizing, we had to apply to persons not members of the Church to help make up the small sum needed. Now, had we given of our last year's crop, one acre, each of us, or if even two-thirds of its proceeds had been brought to the Conference, how much good we might have accomplished thereby. * * * Now I humbly offer my experience for the present year, as an encouragement in this case. During the past Spring from my cultivation of about thirty acres, I marked off one acre, the proceeds of which, in my mind, I dedicated to the Lord, and I fully determined He should have every cent of it. So I worked to that point, manured it well, and cultivated it just as I did the rest of my crop, and attended carefully to the gathering of that acre first, and God blessed me with a ready sale of 400 lbs. of lint Cotton gathered therefrom at 21 cents per lb., two-thirds of which ($56) I send to this Conference, and the remaining

third ($28) I retain for the calls incident to my own church. Brethren, rather than offer this as a praiseworthy act, far from it, I only humbly acknowledge it as a sense of duty to my Master's cause. For I think God has blessed me in my efforts.

It is some decades before giving on this scale became frequent among Disciples. It should be remembered that it required almost fifty years for the State to recover from the economic disaster of the War Between the States and the Reconstruction period which followed. During most of that time, "a dollar looked as big as a cart-wheel."

In the Convention of 1889 a proposition was adopted for each church to collect and remit twenty cents per member per year for sustaining the State missionary service. With the prevalent congregational independence this could not be effected on a wide scale. Six years later a puerile suggestion was accepted in the convention at Antioch (Farmville). As recorded in the minutes: "It was moved and adopted that each member pay one penny for every year he is old, the same to be for missions." Commenting on this in the *Watch Tower,* December 1, 1895, J. L. Winfield, the editor, said:

We have brethren, that have the best of motives, but they have plans that are not feasible. They border on what we call child's play. For instance, one brother moved that we all pay one penny for each year every member of the family is old. This was regarded as the very best plan to raise means to evangelize the State. It died with the convention and will not be heard of again unless it is resurrected at some future gathering. Such plans will never be accepted by the thoughtful and intelligent members of the church.

In another editorial about this time captioned, "Things That Are Wanting," Winfield made this sweeping assertion: "The financial system of all the churches is radically wrong. A few in all the congregations are bearing the burden of the church. The larger number are drones in the hive and are not doing anything to support the gospel of the grace of God. Every member of the household of faith should either give to the Lord's cause or something should be given the member unable to give."

This was forward looking. It was a statement of a need which is met among many Disciples today by the "Every-member Canvass," and the annual budget adopted in approved business method, by a representative, executive group in the given church.

North Carolina pioneered in the beginning of a Disciples' special benevolent work in the Southeastern States. In 1901, Ira E. Cowling was employed by the State Mission Board to evangelize in the North Carolina mountains. He came from Pennsylvania. He had been trained under Ashley Johnson at Kimberlin Heights, Tennessee. On June 1, 1903, he started to build the Christian Orphans' Home and School at Dew Drop.[9] This was in Madison County about forty miles northwest of Asheville, eight miles from Putnam, the railway station. A site consisting of three and a half acres was given. On this he erected, from his own funds, a cabin home costing one hundred and fifty dollars. In addition seven hundred dollars came to him in personal gifts for the project. He announced that it was "an institution of the Church of Christ in North Carolina for the benefit of white orphans and children of destitute condition in the western North Carolina mountains." He further stated: "Its aim is to furnish a home for the children in the Home or in good private families. Those remaining in the Home will receive an industrial training fitting them for usefulness in life and a literary education equal to that of the public schools of the State."

Dean L. Bond was the first Financial Agent for this benevolent work. By 1907 over three thousand dollars had been received. In the Summer of that year Miss Elizabeth Tesh, State Secretary of the Christian Woman's Board of Missions, visited the institution.[10] In her report she stated they had but one orphan. A school of elementary grade however was conducted with forty pupils. The teachers were Mr. and Mrs. Ira E. Cowling and Miss Shelton. The title was not clear for all of the property. They owned no school building but used the Masonic Hall.

Later J. H. Mohorter of St. Louis, Missouri, Secretary of the National Benevolent Association of the Christian Church, visited the place. The remoteness of the location and the destitute facilities for conducting either an effective school or orphange impressed Mohorter. He induced Cowling to take a school with a prospective orphanage attached at Baldwin, Georgia. Out of the Baldwin, Georgia, venture evolved the Southern Christian Home on Cleburne Avenue, in Atlanta, Georgia. This is the orphanage for Disciples in the Southeast. Their new building

soon to be completed will have capacity for one hundred and fifty children.

North Carolina Disciples have given three missionaries to the Foreign Service. They have each gone to Latin America. Clement Manly Morton first went to Buenos Aires, Argentina, then pioneered in Asuncion, Paraguay. He founded there the "Colegio Internacional." His book, *Paraguay, the Inland Republic,* came from the press in 1926. He and Mrs. Morton now serve at the Evangelical Seminary at Rio Piedras, Porto Rico. He is a graduate of Atlantic Christian College, and is the "Living Link" missionary of the Wilson Christian Church. Miss Etta Nunn for a long period served effectively in the field service of the Woman's Missionary Societies. She is a teacher in the Mission School of the Disciples at San Luis Potosi, Mexico, which enrolls four hundred and sixty-one pupils. Miss Nunn is a native of New Bern. She served as superintendent of the Woman's Missionary Service of the Disciples in the Chesapeake Area with office at Richmond, prior to her Mexican mission, which began in January, 1922. Miss Mary Irene Orvis is the daughter of E. E. Orvis. He was pastor of the Kinston Disciples in the early Eighties. Miss Orvis first went to Buenos Aires, Argentina, where she taught in the Colegio Americano, then to Asuncion, Paraguay. She is dean of the girls' dormitory in Asuncion, and teaches English and Bible in the Mission School. She is the "Living Link" missionary of the Gordon Street Christian Church of Kinston.

The Disciples in all of their conventions have been outspoken for civic righteousness, particularly as it related to temperance. A resolution adopted in the Convention at Dunn in 1906 is typical. It was addressed "To the Honorable Bodies of Lawmakers of the Legislature and Assembly of North Carolina." It follows:

> Realizing the power and persistent demoralizing influence of the liquor traffic, the most deceptive and destructive enemy to the best interests of mankind, and that to prohibit the manufacture, sale and use of it to save humanity will require the combined sympathy, efforts and influence of all Christian people, therefore we urge upon you to push your wise legislation, as in the past four years, to further prohibit the manufacture, sale and importation of intoxicating liquors in the State.
>
> Also, we urge the reinstatement of the scientific temperance instruction law, which requires the teaching of physiology and hygiene, with reference

to the poisonous effects of alcohol and other narcotics upon the human system.

Also, we urge the enactment of a stringent law with penalty, in interest of promoting purity in literature and art.

In the World War North Carolina Disciples gave eleven of their pastors who wore the uniform in some branch of the Service. These were: Richard Bagby, L. C. Carawan, Perry Case, F. X. Credle, Hayes Farish, W. T. LaPrade, Wright T. Moore, M. E. Sadler, J. J. Walker, John M. Waters, and C. F. Whitney.

In their convention of 1924 at Dunn, the Chairman of the Resolutions Committee was John Barclay. He was then the pastor of the Wilson Disciples. He had been a Captain in the World War. The eighth section of this Committee's report was known as the "Anti-War Resolution" and was adopted. It follows:

Whereas, we believe war to be the great collective sin of our age and the very antithesis of the spirit and purpose of Christ, therefore be it Resolved, That we, Disciples of Christ of North Carolina in State Convention assembled, appeal to our government to enter the World Court, to outlaw war, and to co-operate freely with other nations in making possible the settling of international disputes by an appeal to reason and justice instead of an appeal to the sword.

We hereby recommend to the churches of Christ of North Carolina to serve notice on the State that our churches will never be used to bless another war or to encourage men to volunteer for war service. We further believe no Christian can take part in organized murder, but leave the decision to individual conscience, where we believe the ultimate decision for war or against it must be made.

Notes

[1]American Christian Preacher and Disciples' Miscellany, Nov., 1855, pages 136-140. [2]Circular Letter, Minutes, 1846. [3]Disciples Advocate, Aug., 1858, pages 342, 343. [4]Ibid., April, 1858, pages 221, 222. [5]Christian Baptist, (Walsh) Jan., 1859, page 14. [6]Ibid., page 16. [7]Ibid., March, 1859, pages 85, 86. [8]Minutes, 1868. [9]Watch Tower, April 21, 1905, page 9. [10]Carolina Evangel, Sept. 19, 1907, page 5.

Chapter XXII

THE PRESS

The printer in America emerged to a large community service ere the Disciples began to develop. The rise of the North Carolina group of Disciples was from fifteen to twenty years later than those of Pennsylvania and the Middle West. Thus it followed that the Disciples of this State at first depended upon the press of the older and larger fellowships to the West and Northwest. Alexander Campbell edited the *Christian Baptist* at Bethany, West Virginia, from 1823 to 1830. It was an iconoclastic journal. Christian union was an idealized objective. Great obstacles blocked the way. Campbell sought to remove these. In doing this he ran counter to entrenched tradition; of interpretations and practices having the sanction of long and distinguished usage. His reactions led to some extremes. His writings are misunderstood unless the latter half of his ministry be considered.

The *Christian Baptist* circulated to some extent in North Carolina. In December, 1826, a Baptist preacher in Wake County wrote Campbell of the anti-missionary movement in the Raleigh Association. Campbell said in connection with his report on this letter that he had recently seen a preacher from the Neuse Association who said that he understood that fifteen Churches in it contemplated withdrawal because of missionary propaganda in that Association. Some Baptist writers have misrepresented Campbell on this issue.[1] While at first he appeared to oppose missionary effort, the strength of his mature years was devoted to that cause. Indeed he became chief of the missionary leaders in his communion. However, his journal might have introduced some revolutionary thought into the Churches of the Neuse and Raleigh Associations. This might have created an atmosphere favorable for the promotion of the Disciples' plea which came shortly. The main nucleus of the Disciples coming from the Regular Baptists appeared in the Neuse Association. The Mill Creek Church of Christ in Johnston County was originally of the Raleigh Association.

The *Christian Messenger,* of Georgetown, Kentucky, was the journal edited by Barton W. Stone. This also had some circulation in North Carolina. In its issue of October, 1831, there is shown the appointment of the State agent for that paper in North Carolina. He was I. Johnson, the postmaster at Reedy Fork, in Guilford County.

The *Millennial Harbinger* (1830-1870) had extensive circulation in the State. The *Gospel Proclamation* edited by Alexander W. Hall, in the Forties was read by some here.[2] As the Disciples grew they saw the importance of a state organ. In their annual meeting at Oak Grove, Greene County, 1851, the following resolution introduced by Henry Robinson of Martin County, was adopted: "That we recommend to the brethren in general to co-operate in establishing a Religious Periodical within the bounds of this Conference, believing in the utility and expediency of such a measure; and that it will greatly promote the spread of the Gospel, tend to the edification of the brethren, and promote the glory of God."

In January, 1851, E. E. Orvis began in Baltimore, Maryland, *The Christian Union and Religious Review.* It was of pamphlet size as practically all of the religious journals of the Disciples of that period. By the end of the year he had moved to New London, Chester County, Pennsylvania, where he continued it. George Joyner, who then lived near Falkland in Pitt County, North Carolina, was impressed with this journal and volunteered to become agent for it in his area. On November 25, 1851, he wrote Orvis as follows:[3] "The first volume of the *Union and Review,* has been received and perused with great delight. I think I can, without hesitation, say it is the very work we need here. Ignorance and superstition are compelled to flee before the clear light which it brings to the minds of its readers; and in a short time I hope, and believe I shall be able to send you a long list of subscribers. It would indeed be gratifying to me to see it in every family, and I propose making a strong effort to that effect."

Joyner put it into numerous homes. Editor Orvis was pleased with his North Carolina list. A year later Orvis said:[4] "We would call particular attention to the State of North Carolina. Our good brethren in that State have favored us with a pretty fair list, which (many thanks to them), is steadily increasing.

But there is not one delinquent on this list! All have paid—and nearly all strictly in advance. Such an example is worthy of being followed. Subscribers can hardly realize how gratifying it is to a publisher to receive his money promptly in accordance with his terms. It is the very life of the business."

It is to be observed that this paper was later merged with the *American Christian Preacher,* a publication of Dr. Walsh.[5] Orvis twenty-five years later became pastor of the Kinston Disciples. Today his daughter is a "Living Link" missionary of the Kinston Church.

With the coming of Dr. John T. Walsh in March, 1852, the Disciples had an editor who was qualified. During almost the entire period of his thirty-three years' service in North Carolina, he published a periodical, and sometimes had two simultaneously. He had fourteen different names for his North Carolina papers. Altogether they were issued from four places respectively. They might be considered as one paper except that at certain periods he issued an anti-masonic journal giving his pronounced personal views.

Tabulated as to name, office of publication, and date, his fourteen papers appeared as follows:

(1) *The Christian Friend,* Wilson and Goldsboro, 1853-54.

(2) *The Christian Friend and Bible Unionist,* Hookerton, 1854-55.

(3) *The American Christian Preacher and Disciples' Miscellany,* Kinston, 1855-56.

(4) *The Christian Preacher,* Kinston, 1857.

(5) *The Disciples' Advocate,* Kinston, 1857-58.

(6) *The Christian Baptist,* Kinston, 1859.

(7) *The Carolina Christian Monthly,* Kinston, 1860.

(8) *The Messianic Banner,* New Bern, 1866.

(9) *The Biblical Monthly and Prophetic Examiner,* New Bern, 1866-68.

(10) *The Banner of Christ,* New Bern, 1869.

(11) *American Independent Quarterly and Radical Reformer,* New Bern, 1871-73.

(12) *The Watch Tower,* New Bern, 1872-74; Kinston, 1876-79.

(13) *American Independent Monthly and Bible Thinker,* New Bern, 1874-75; Kinston, 1875.

(14) *Walsh's Living Age,* Kinston, 1884-85.

These papers were all in pamphlet form except the *Watch Tower* during its last year under Dr. Walsh, 1879. It was his hope that these publications should be bound. For that purpose the pamphlet form was more adapatable. This hope was evidently not realized. We have found no bound series of these journals. In view of their prime value to the historian, we are at a loss to explain this neglect.

Dr. Walsh was in the State more than a year before he began the *Christian Friend.* This was the first Disciple paper published within the State. In reviewing the first issue of this, E. E. Orvis said:[6]

> We have received the first number of a neat little monthly of sixteen pages with the above title. It is devoted to Primitive Christianity, and has for a motto the words of Jesus—"Ye are my friends if ye do whatsoever I command you."
>
> In assigning reasons for the undertaking the editor says,—"And after all that has been said on the subject, it would be as well for every State that can sustain it, to have a journal of its own. At present, some of the States have two papers, while others have none. We are fully satisfied of one thing; namely—That if there be a State in the Union where we should have a religious periodical, devoted to Primitive Christianity, North Carolina, is the State." The first number gives promise that the Brethren in North Carolina will be provided with a periodical that will be well worthy of their support.

This paper was recognized in the Annual Meeting at Wheat Swamp in 1853, with the following resolution: "Whereas the Disciples in North Carolina have, for years, felt the need of a Periodical among us to contend for the 'faith once delivered to the Saints'; and whereas one has already been started by Elder John T. Walsh, Therefore,

"Resolved, that we will exert ourselves to sustain said Periodical and recommend it to the brotherhood."

It was again recognized in like manner in the Convention of 1854, and Dr. Walsh was asked to print the Convention Minutes in it. Dr. Walsh had procured George Joyner of Marlboro, North Carolina, and J. A. Butler of Okolona, Mississippi, as "Co-editors." It was his ambition to make his paper serve the Disciples throughout the Southern States. In July, 1855, he

added B. F. Manire of Cotton Gin Port, Mississippi, and W. C. Kirkpatrick and George Plattenburg to his staff of contributors. Walsh said: "I hope to have contributors and readers in all the States of our wide-spread union." In January, 1857, when he had reduced the name to *The Christian Preacher,* he said:[7] "Our design is to make the *Preacher* more practical in its teaching than heretofore. We have discussed first principles, more or less, from the commencement of our periodical, and shall continue, as occasion may require, to touch upon these matters; but our great object will be to instruct the Disciples in 'all things whatsoever the Lord has commanded.' And we hope our correspondents will have an eye to this in future, in all their discourses and essays."

It was felt by the Annual Meeting of 1857 that Dr. Walsh's paper should be adopted as a brotherhood project. Accordingly the Committee on Periodicals submitted the following resolution which was accepted:

"Resolved that in the judgment of this conference it is indespensibly necessary that we should have a religious paper.

"Resolved, that this body recommend to all the churches, that they use their utmost efforts to sustain that paper.

"Resolved that Elder Jno. T. Walsh be appointed Editor of such paper, and we pledge ourselves to sustain it. The name of the paper to be *The Disciples' Advocate.*"

In the next Annual Meeting this Committee reported that they were "disappointed" in their "sanguine expectations," and "that a few comparatively speaking have had to bear the greater portion of the burden." They, therefore, concluded "that it is inexpedient to continue its publication under the direction and control of the Conference."

In January, 1859, Dr. Walsh began the *Christian Baptist.* Its motto was: "One Lord, One Faith, and One Baptism." The subscription price had to be increased to two dollars per year. This was double the former rate. He complained that Southern people neglected to patronize their own periodicals. He said:[8] "We will venture the assertion that more money is annually sent from North Carolina to Northern publishers than is expended for State Literature all told." He concluded:

"This periodical could be furnished at $1 per annum, if our friends and brethren, and sisters! were not so fond of romance, fiction and folly! If we were to fill our pages with love stories no doubt it would take admirably; but as we prefer the solid, the useful, and the instructive, we are compelled to have a limited circulation, and, as a consequence, charge what many will consider a high price for our periodical."

In January, 1860, the paper was rechristened. It then became the *Carolina Christian Monthly*. In the editorial announcement of the change Dr. Walsh said:[9]

> During our editorial career in this State we have selected several different names for our periodical, none of which exactly suited us; and indeed they did not generally please our readers. * * * We now call it the *Carolina Christian Monthly*. In this simple name we have indicated its location, its character, and its periodicity. * * * We design making our periodical more practical than heretofore. First principles have been sufficiently discussed. Faith, Repentance, Baptism, etc., have been freely and fully discussed, and we shall turn our attention to more practical matters. * * * We shall labor to build up the saints, and to organize and discipline the churches according to the New Testament; that they may become more efficient instrumentalities in disseminating the truth and converting sinners. * * * In a word, we desire a development of all the resources of the churches that we may present a bold and united front against the world, the flesh, and the devil.

This paper continued but six months since Dr. Walsh was engaged in teaching. Furthermore War was impending, and the paper was not adequately supported. At the Annual Meeting, 1860, the Committee reported the status of the paper and said: "We cannot find it in our hearts to recommend the publication of another at present, nor do we think it expedient to recommend any, but leave the brethren to act as they may think proper."

After the War Dr. Walsh lived a year in Baltimore. He was again located in North Carolina, at New Bern by June, 1866. He was then conducting *The Messianic Banner* with the motto: "We Write for Those Who Read and Think for Themselves." In this the editor ran a series of his articles on "The Millennium," and "The Second Advent of Christ." Later in the same year he began the *Biblical Monthly* which was soon consolidated with *The Banner of the Faith,* a paper of Hamilton, West Canada, edited by D. Oliphant.

Kinston Collegiate Institute

Wilson Collegiate Institute

In January, 1869, he began another monthly at New Bern called *The Banner of Christ*. The price of this was a dollar and a half per year, with postage in addition amounting to twelve cents a year payable by the subscriber quarterly in advance at the office of delivery. This was a sixteen-page anti-Masonic Journal. It carried his controversy with an anonymous writer supposed to be Judge Reid of the North Carolina Supreme Court on the merits of Masonry. His other journals of this character which appeared later were his *Quarterly* and his *Bible Thinker*.

The greatest contribution in the editorial field by Dr. Walsh was his *Watch Tower*, the first issue of which appeared, October, 1872. It started as a twenty-four page monthly pamphlet, published in New Bern, the home of the editor. The Committee on Publications in the Convention of 1872 submitted an enthusiastic report commending it. They asked that it be enlarged to thirty-two pages and urged a general support of it. In the Convention of 1873 the Watch Tower Publishing Company was organized. The Committee framing its "Constitution" were: Dr. R. W. King, Joseph H. Foy, J. J. Harper, James R. Robinson, Josephus Latham, R. J. Taylor, and Dr. John T. Walsh. This provided for its incorporation and a capitalization to the minimum of $2,000.00, with shares at twenty-five dollars each. Twenty-six representative Disciples from various sections were appointed to effect the organization as set forth in the "Constitution." Dr. R. W. King was elected President of the Board of Trustees and M. T. Moye, Secretary. They both lived in Wilson. The Secretary was to procure a regular corporation book in which to register the stock and keep the official minutes. The first report of Trustees showed that fifty-four shares had been taken for fifty-one individuals, scattered from Asheville to Pantego. After continuing two years it was decided to issue it in newspaper form semi-monthly. Moses T. Moye, of Wilson, was appointed editor. The first issue under this arrangement was dated January 1, 1875. It was discontinued in December of that year for lack of adequate support. In May, 1876, Dr. Walsh resumed publication of the *Watch Tower*. This was upon his personal responsibility. As he had aged in the service, it was hoped that the paper might yield him a competency in his declining years. In this he was disappointed. He continued it through 1878 in pamphlet form making it a strong promotional

help to the State Missionary cause. In 1879, he conducted it in newspaper form. He wished to be relieved of it, and offered it to John J. Harper who was not conveniently situated to manage it. J. L. Winfield then took it, and made of it a great medium for news and promotion of the organized agencies of the Disciples. Winfield ran it most of the time from 1879 until his death in 1897. Isaac L. Chestnutt was editor of it in 1886. Later editors have been: J. F. Coss, in 1898; D. W. Davis, from 1899; J. D. Waters, from 1901; D. H. Petree and H. C. Bowen, from 1904, and Henry T. King, from October, 1905. Early in 1904 the mailing list of the *Watch Tower* was transferred to the *Christian Standard,* of Cincinnati, Ohio.[10] J. D. Waters, the editor, had been in the employ of the State Mission Board in 1903, but had gone that Fall as a student to the College of the Bible, Lexington, Kentucky. He had left the paper to the sole management of D. H. Petree. A suspension of it was planned by Petree, when Waters sold it to the *Christian Standard,* who conducted it as the *Watch Tower* for eighteen months, then as the *Christian Weekly*[11] from July 15, 1905, to January 19, 1907. In the closing issue the publishers stated: "Under the circumstances it has reluctantly been decided to suspend the *Weekly* as we cannot afford to increase the already heavy deficit on the paper." In the meantime the Disciples' State Convention at LaGrange in 1905 had recommended King's *Watch Tower* at Greenville, "as the official organ of the North Carolina Christian Missionary Convention."[12] This continued for a few years. In 1914 the *Christian Standard* transferred its equity in the *Watch Tower* to W. H. Mizelle at Robersonville, who has since conducted it from that office.

It should be said that under J. L. Winfield at Washington the *Watch Tower* attained great popularity and usefulness. This was from 1879 to 1897. As some observers enthusiastically said he was perhaps the leading editor of Eastern North Carolina. His interest in education was indicated and his spirit as a journalist was disclosed in a characteristic editorial in his *Watch Tower* of September 15, 1882. It was captioned: "The Kinston Schools." It follows:

> We are glad to note the prosperity that attends the two schools in Kinston. The generous and magnanimous citizens of the town and county deserve the thanks of all the friends of education for such determined ef-

forts to found and support two schools of high order. We desire to say a few plain words about these schools, and we had as well have our say now as next year. From certain letters and circulars received at this office we are justified in saying that a newspaper quarrel is threatening, provided, a quarrelsome paper can be found, foolish enough to publish what the friends of these two institutions may choose to write. We cannot answer for other papers, but we take this method to say to all, that this paper shall not be the vehicle or medium to chronicle flings at the Collegiate Institute, Prof. Kinsey, the Kinston College, Prof. Lewis, or any party connected now or heretofore with the Kinston schools. It affords us pleasure to publish educational notes, and have done considerable free advertising in this way; but we abhor newspaper wrangles, quarrels and abuse, on both school and religious questions. We are set for the defense of Christian union, and when this paper departs from this principle we shall shed no tears over its funeral. We sincerly hope all our scribes will take warning and govern themselves accordingly.

On March 7, 1907, W. G. Walker and A. B. Cunningham brought out the first issue of *The Carolina Evangel.* An introductory word said: "The paper is primarily devoted to the interests of the great Christian Church in the State of North Carolina, and incidentally will be a helper in all movements looking toward the upbuilding of the morals and the education of the citizenship of the State." It originated in the State Mission Board to serve specially that interest. It was named by Preston Bell Hall, then pastor of the Kinston Disciples. Hall said:

> We welcome the advent of this child of the press. * * * No great paper can serve our purpose so well as one published and circulated among ourselves. We have our own problems and our own ways that would be of no interest to the general public. * * * To me the fact that this paper is issued by the State Board is the assurance that we will have a paper to serve the purposes one would expect of a religious paper. It is therefore the Evangel of hope for our churches in this State; a messenger to carry good news into our homes.

When W. G. Walker left the State Mission Work in 1908, J. R. Rountree of Kinston became editor of the *Carolina Evangel* and continued until 1910 when H. C. Bowen of Belhaven became manager of it. It had been a weekly from the beginning, and financially had "been a losing proposition from the start." In 1909 the annual deficit on it was seven hundred dollars. The State Board wanted to be relieved so they offered the paper to the Roanoke District, when it met at Zion's Chapel, May 28, 1910. They accepted it and appointed a Publication Commit-

tee of twelve to operate it.[13] Five of the Committee lived in Belhaven. The Personnel of this Committee was as follows: F. L. Voliva, J. D. Pugh, J. F. Bishop, Thomas Greene, W. O. Winfield, J. B. Walker, J. G. Latham, George Hackney, Col. S. B. Taylor, J. J. Brinston, J. F. Owen, and Dr. R. H. Jones.

H. C. Bowen, the Belhaven pastor, was editor. He continued it there until next year when he went to Wilmington and changed its name to *The Evangel,* and issued it from that city.

In 1912 and '13, *The Evangel* was managed and edited by Pendell Bush with office of publication at Wilson. He was extremely zealous in promotion of subscriptions, and perhaps has the distinction of being the only editor of a religious paper among Disciples of the State realizing financial profit from the enterprise. Dr. Walsh confessed a personal loss of $2,000.00 on the fourteen papers he had conducted during his service in the State.

In June, 1876, John J. Harper began *The Christian Visitor,* issued monthly from Smithfield. It consisted of four pages in newspaper form. The editor said:

> I start out in opposition to none, but with love, in my heart for all, determined to spend my time, and employ my talent in the interest of the Redeemer's Kingdom. I shall make a studious effort to meet the necessities of the cause of Christ in this State, and to promote the growth, of "dwarfs" in all our congregations, and, thereby bring them up to the full "measure of the stature of the fulness of Christ." There are many among us who seem to be inactive, disspirited, dull, and dormant, and in the interest of all such we shall "speak the truth in love," and endeavor, "by patient continuance in well doing," to infuse new life into them, and to rekindle the fire that has burned so low.

This was a good paper but also failed after about two years for lack of support. In 1886 it was revived for a period under the same management. From 1888 to 1891 North Carolina Disciples had no paper of their own. During that time, John J. Harper wrote a column of "North Carolina Notes" for the *Missionary Weekly* of Richmond, Virginia. It was edited by I. J. Spencer, minister of the Seventh Street Christian Church in Richmond.

W. G. Johnston was pastor for seven years at New Bern and Kinston. During a part of this ministry he managed *The Christian Worker* which was published, beginning 1898, at Kinston. The editors were D. H. Petree and L. T. Rightsell.

In November, 1919, as a result of a request coming from the State Mission Board and the Board of Trustees of Atlantic Christian College, there was formed The Carolina Christian Publishing Company. This was for the purpose of publishing the *North Carolina Christian*. It is an eight page monthly of magazine size. It represents the main organized missionary and educational agencies of the Disciples. An introductory editorial statement in the initial issue of February, 1920, said:

> When we went to our people for a substantial backing for this paper with its specific program of service, we had heartening responses in divers places; from the young woman just out of College to the matronly widow; from the young business man just making his initial investments, to the man of silvered hair who soldiered in the sixties. They have trusted us to put forward with this paper the Church of Christ in all its redemptive power in North Carolina and the world. We will be true to this trust, so help us God! Avowedly, and as a matter of course, this paper will be true to the Old Book, true to the letter of the Old Book, true to the spirit of the Old Book, and above all, true to Jesus Christ, Who is the Life of the Old Book. And we shall seek to verify to the mind of the observer this deep and abiding loyalty to God's Word, in our love for men, manifest in courteous consideration of them, in constructive appeal to the best that is in them, and courageous, uncompromising stand for the Christianity of the Christ, in the saving of them. We will seek deliberately to serve not merely a part of our brotherhood, but, all of it. We will represent no clan, no party, no faction, no sect.

As an author of books and tracts Dr. Walsh was the most prolific writer among North Carolina Disciples. His books were (1) *Book of Sermons;* (2) *Looking Down the Ages;* (3) *Life and Times of Dr. John T. Walsh;* (4) *Nature and Duration of Future Punishment;* (5) *Moody Against Christ and His Apostles,* and (6) *Immortality: A Review of Rev. Luther Lee.* His tracts were numerous. Some of the most useful were: (1) *What Must I Do to Be Saved?* (2) *Universalism Exposed from the Inner Temple,* and (3) *Feet Washing in Patriarchal, Jewish, and Christian Times.*

It is said of Dr. Walsh that "if all his writings worthy of being preserved had been published in book or tract form, they would have made not less than twenty or more volumes."[14]

It was notable that N. S. Richardson, who was the leading Disciple at New Bern in the founding of the Christian Church there, was converted to the Disciples in his printing plant while proof reading Dr. Walsh's publications. Also G. N. Shishma-

nian, a native Armenian, a resident of New Bern for awhile, later a student at Lexington, Kentucky, and a missionary of the Disciples to Turkey, was converted by the writings of Dr. Walsh.

Another author among North Carolina Disciples was Joseph H. Foy who wrote *The Christian Worker,* published in St. Louis, Missouri, by the Christian Publishing Company, in 1889. This is perhaps the best manual for the ministry which has yet appeared among the Disciples.

A thirty-two page tract entitled *Debate on Baptism Between a Pedo-Baptist and Immersionist,* by Josephus Latham in 1855, had extensive circulation in that day of polemics.

Notes

[1]B. H. Carroll, Jr., in his "Genesis of American Anti-Missionism," page 160, and J. H. Spencer, in his "History of the Kentucky Baptists," Vol. I, page 609. [2]Bound series of these were found by the author in the Josephus Latham Collection with autograph of A. J. Battle, also a limited file was found in the J. P. and William Quinerly Collection. [3]Christian Union and Religious Review, Jan., 1852, page 29. [4]Ibid., Jan., 1853, page 28. [5]American Christian Preacher and Disciples Miscellany, July, 1856, page 222. [6]Christian Union and Religious Review, May, 1853, page 159. [7]The Christian Preacher, Jan., 1857, page 2. [8]Christian Baptist (Walsh), Jan., 1859, pages 3, 4. [9]Carolina Christian Monthly, Jan., 1860, pages, 1-3. [10]Watch Tower, July 8, 1904. [11]Christian Weekly, July 15, 1905, page 8. [12]Watch Tower, Cincinnati, Ohio, and Wilson, N. C., Sept. 23, 1905, page 18, and ibid,, Oct. 14, 1905, page 18. [13]Carolina Evangel, July 1, 1910, page 2. [14]"Life and Times of John T. Walsh," page 149.

Chapter XXIII

RELIGIOUS EDUCATION

Effective training of young people by the church in their recreational, social, and religious life, is a modern development. Looking back a few decades one will observe almost none of it in the practice of the church. Yet our fathers wrestled with the problem. In their hearts they recognized the principle. They were handicapped essentially by lack of both equipment and sympathetic co-operation. In large areas where the North Carolina Disciples grew, they were immediate neighbors to a people who professedly regarded Sunday Schools as a "modern invention," no better than a circus or other worldly amusement of the day. Gradually, the young people came to have a large and distinct part in the activities of the Church. We will endeavor to show this in historical outline.

When the Disciples began in North Carolina in 1841, so far as the records disclose, there was not a Bible School among them. Their first "Sabbath School" was organized at Kinston, April 8, 1849.[1] When they gathered in Annual Meeting at Rose of Sharon in 1854, R. W. King, then of Kinston, moved: "That we recommend to the brethren to establish Sunday Schools in all our churches." This motion was adopted, but we see no evidence of its being carried promptly into effect. Their next Annual Meeting was at Kinston. Here they first adopted an agenda for such meetings called "Order of Business." The sixth item of this was "Sunday Schools." Josephus Latham as chairman of the Committee gave the following report which was "received," and adopted:

> The importance of Sunday Schools, we presume, no Christian will pretend to doubt; as they have a tendency to draw the minds of children from vicious pursuits on the Lord's Day, and to raise them to holier aspirations. But notwithstanding all the advantages to the rising generation which might be received from Anti-sectarian Schools, the Disciples have neglected establishing any, and tamely submit their children to be taught by those who actually despise the doctrines we so much cherish. We, therefore, solicit our brethren to establish Sunday Schools, in which the true principles of the Bible may be taught.

This Committee on Sunday Schools functioned in reporting at each Annual Meeting. In 1857 it was composed of Peter Hines, Seth H. Tyson, and John A. Leggett. They reported as follows: "That we have carefully considered the subject, and would therefore recommend it to the serious consideration of all the churches belonging to this Conference, to use all laudable means to establish Sunday Schools in their respective churches.

"Further, that all ministers belonging to the Conference be, and are hereby requested, to urge the same before their respective congregations so as to engage the minds of both parents and children in this noble work."

The leaders were conscious of inadequate facilities. The Committee of 1858 felt that there should be a move to supply at least one of the deficiencies. They said:

Resolved, that we recommend to the clerks of our several churches to present a subscription to the community at large to make up a sufficient amount of money to purchase a Sabbath School Library, which we suppose will cost about two dollars, and for that Library to be the common property of the church where the money is made up.

Resolved, that we do most earnestly recommend to our brotherhood, and especially to our young brothers and sisters, to take a deep interest in the matter, so that it may prove a blessing to the community.

Serving on this committee were H. D. Cason, Thos. H. Bowen, and J. L. Clifton. This recommendation seems to have had popular approval, since we find some groups putting it into effect.

In 1859, a definite community service was a postulate for urging extension of Bible Schools. The report said:

That it is a conceded fact by all true Christians, that Sabbath, or Lord's Day schools may be a very great auxiliary to piety; and when conducted properly, the effects on the rising generation, are exceedingly beneficial both spiritually and temporally. They improve the education of the students, and many poor children have been taught to read by means of Sunday Schools, who otherwise would perhaps have never learned the alphabet. And in addition to this, children in attending such schools, are kept from bad associations; and by this means many, no doubt, have been saved from wickedness into which they might otherwise have fallen.

This sentiment was repeated in the 1860 Convention. In addition it was asked that the adults participate generally. The committee said: "We also recommended that Bible Classes be

formed in every church for mutual improvement and general instruction."

The War Between the States was a barrier to progress for a decade. But in 1870 the Committee reported gladly: "We are happy to know that many schools have already sprung up among our churches and are doing a good work." There was a steady advance. In 1871 it was reported: "Addresses were delivered by Bro. J. W. Harper, J. T. Walsh, Jno. R. Winfield and J. Latham, strongly recommending Lord's Day Schools to our brethren as important auxiliaries to the gospel, provided the right kind of books be used. We rejoice to hear that so many schools are carried on among us; glad to see much interest in this subject."

In the Annual Meeting, 1872, at Kinston definite reports came to hand for the first time. From these we learn that the first eight Bible Schools known among Disciples were: Christian Prospect, in Onslow County; Saints' Delight and Scuppernong, in Washington; Bethel and Kinston, in Lenoir; Pleasant Hill, in Jones; Mill Creek, in Johnston; and Pantego, in Beaufort. Mill Creek with enrollment of fifty had the largest number. Kinston seems to have had the largest group of teachers and the most extensive library. It was said:

"Kinston reports a fine school, superintended by A. J. Loftin, assisted by our excellent Sisters, Cynthia and Alice Rountree, Jane E. Loftin, Dibble and others, whose labor of love, so unselfishly and indefatigably pursued, deserves this slight notice at our hands. Number of pupils about forty. Number of teachers, seven. Number of volumes, two hundred."

In 1873 new Schools were reported at Wilson and Asheville, and at Salem and Farmville in Pitt County, and at Pleasant Grove in Sampson County.

In 1875 the Committee urged more aggressive effort as follows:

We heartily endorse the principle of Lord's Day Schools as an efficient and scriptural method of imparting scriptural knowledge.

We do earnestly recommend that all of our preachers, and all others who have an interest in these schools to use their influence to establish them in every Congregation.

That while there has been much done in this particular by a goodly number of Churches there is still an apparent need for greater exertion on the part of all.

Next year the Committee reported "thriving Schools" in some places. They recommended literature as follows: "As a book of questions for beginners, we heartily recommend Sister Logan's *Bible Questions,* sold by Chase & Hall, Cincinnati, Ohio; and, also, the *Christian Mentor,* published by Brother Isaac Errett, 180 Elm Street, Cincinnati, Ohio."

In 1877 they reported:

> We respectfully recommend to this Convention, the importance of urging upon our preachers the necessity of laying this matter before their respective congregations without delay, making the subject of Lord's Day Schools a specialty. We believe this is the only means available at this time of awakening the Brotherhood to the importance of immediate action and unremitting effort in this work. This work must be begun by the preachers, and we indulge the hope that each one will proceed at once to organize a school in each congregation.

In the Minutes of 1879 appeared the first totals. Twenty-one Schools were listed, having seven hundred and fifty-one enrollment, with one hundred and sixteen teachers.

J. L. Winfield was Chairman of the Committee in 1881. They reported:

> The cold lethargy that pervades our schools comes to a large extent from a want of better system and order in our churches. We can have no successful schools unless they are cared for by the pastor or Evangelist. We recommend to this Convention the importance of organizing and putting in operation all of our Sunday School forces, by calling together all the friends of the movement in a Sunday School Convention. We must organize and draw out the talent of our teachers and superintendents, and this can only be done by holding annual Sunday School Conventions.

At first these Conventions were held separate and apart from the general State Convention, but at Rountrees in 1885 they began meeting together. At this time the officers for the ensuing year were elected as follows: Dr. H. D. Harper, President; C. W. Howard, Vice-President; W. J. Crumpler, Recording Secretary; and H. C. Bowen, Corresponding Secretary. A Constitution was adopted consisting of eight articles and two By-Laws. It was planned to employ a "Sunday School Evangelist," but the funds were insufficient.

In 1894, the need of missionary Education was stressed in a section of the adopted report as follows: "That all leaders in Sunday School work inform themselves regarding missionary and other interests, and educate all up to an intelligent active

zeal.'' The work of other communions was recognized in section eight of this report as follows:

''That we should take part in the international system of Sunday School Conventions, as they promote unity among God's people; and that we use the international series of lessons as the best now being arranged for the thorough and general study of the Holy Scriptures.''

By 1895 the separate Sunday School Convention had been discontinued. They requested a ''special session,'' in the regular State Convention. This was granted and thus the Convention phase of the Bible Schools has since remained.

In 1910, R. V. Hope, pastor of Washington Disciples, was made State Bible School Superintendent, in which office he continued for several years. At this time also it was planned to sustain a Bible School ''Specialist'' in the Southeastern States under the auspices of the American Christian Missionary Society. This, however, was not realized until some years later. For inspiration and promotion, Institutes were projected for various centers in the State. These were to be Rallies for the State Missionary Service, the Bible Schools, and the Christian Woman's Board of Missions.

In 1915 the first annual School of Methods within the State was held at Wilson. At this time various Districts joined with the Roanoke District in engaging Miss Frances Tuten, of Edward, as the first trained Field Worker within the State in the Bible School service. The Front Rank Standard in effect, for each school, required grading of the School, Teacher Training Class, organized classes, temperance instruction, interest in evangelization, and missionary teaching.

In 1917, Homer F. Cooke became the first Superintendent of Religious Education for the Disciples in the Southeastern States. He made his headquarters in Jacksonville, Florida. In 1919 he was succeeded by O. A. Smith, with same headquarters. He served until 1920 when E. B. Quick came as his successor with office in Atlanta, Georgia. These leaders have imparted new life to the Bible Schools in this area. In heart-to-heart contact with problems of the local field they have heartened the lay leadership. Their promotion of, and service in, Institutes, Young People's Conferences, Leadership Training Schools, Schools of Methods, Missionary Conferences, and Vacation

Church Schools, have been of inspirational help to numerous local leaders. Many of the Schools have been led to a high morale.

Progress in Religious Education has called for radical departures in Church architecture. The impossibility of conducting a modern departmentalized Bible School in an old-fashioned, single-room church auditorium appeared at a glance. Thus many church structures have been enlarged with Bible School rooms, or rebuilt outright to meet the needs of the present. This building program is likely to continue on a larger scale.

In recreational facilities for her young people the church as such until recent years did practically nothing. In 1924, the Kinston Bible School of the the Disciples was faced with a great opportunity in this field. They arose to the occasion by erecting a separate educational and recreational plant at relatively large expense. They dedicated it in November of that year. This is representative of the Disciples' genius in meeting such situations, and is indicative we think of extensive similar achievements in the days ahead. The *Kinston Free Press* described it thus:

> The new building, which was dedicated Sunday, Nov. 23, 1924, gives to the Gordon Street Church of Christ, one of the most modern and complete plants in the country. It is built for recreational as well as educational purposes, having a fine gymnasium, equipped with general apparatus, and for basket-ball and other athletic contests, and a bowling alley. Three departments of the Bible School will be cared for in the new building. The Beginners have a commodious, well-lighted room on the ground floor, where 100 children can be accommodated easily. There is a cradle-roll room adjoining. In another place on the ground floor will be the Primary Department, with a nice auditorium space and two individual classrooms. The other classes will be taken care of in the gymnasium room. On the second floor the Junior Department has an assembly room and eleven classrooms. The building is connected by a passageway with the main building. Cement walks from the various entrances make either structure easily accessible from the other. The outward construction is similar to the main building, a fac-simile brick being used. * * * Mr. A. F. Wickes, expert church architect, with the Church Erection Department of the United Christian Missionary Society, was a consulting architect. The building will be in charge of Freeman Heath, a trained director of religious education, who will give his full time to the religious educational department and the activities of the young people of the Church.

Speaking editorially of this achievement as a community asset the *Free Press* further said:

The building is in accord with the most modern thought in reference to the religious education of the young people of the church. It is a combination of recreational and educational features. Some misunderstanding has been abroad in reference to the recreational feature, particularly the bowling alley. Some criticism has been heard from those who were not acquainted with the real object of this innovation. The *Free Press* is confident, however, that any such criticism will melt with the acquaintance and familiarity with the objects of the gymnasium and recreational features of the building.

This building supplies a long-felt need in the community. There is no Y. M. C. A. or Y. W. C. A. work here. Both of these agencies supply recreational and amusement features, including bowling alleys, pool tables, gymnasium apparatus, under wholesome and uplifting environment and supervision. While by the very nature of things the new building of the Christian Church cannot supply the entire need of the community, it is felt by the church leaders that there will be room for at least a part of the community's young life to share in the benefits aside from the actual membership. Plans looking to this end will be worked out as speedily as possible, and assurance has been given by Dr. Cory and other church leaders that the facilities of the building will be given to the community as far as it is possible for them to reach.

The United Society of Christian Endeavor was organized February 2, 1881. It has a marvelous record for nearly a half century in the training of young people in Christian service. Disciples have had a large part in the developing of this International organization.

By the Spring of 1897 there were but two Christian Endeavor Societies among North Carolina Disciples. At that time the cause was promoted in the field by Malcolmson Pittman, pastor of the Disciples at Washington. He added ten Societies. They were given an evening session in the Disciples' State Convention at Pantego, on October 27, 1897. At that meeting Pittman was elected State Superintendent of Christian Endeavor for the Disciples, and Miss Jane L. Burgess, was elected Secretary and Treasurer. Pittman reported that Disciples ranked third in Christian Endeavor among the religious bodies of the State with five hundred and forty-seven members. They also at that time ranked third in America with three thousand, six hundred and sixty Societies. Their twelve Societies in North Carolina were in the churches of Washington, Beaver Dam, Kinston, Athens Chapel, Middleton, New Bern, Pantego, Pleasant Hill, Williamston, Saints Delight, St. Clairs Creek and Rountrees. The largest of these was at Washington, with one hundred and

sixty members. Washington was also the "State Banner Society" in North Carolina, in membership in the entire Christian Endeavor Movement, within the State.

W. J. Crumpler of Washington was made that year a member of the State Board of Directors of the Christian Endeavor State Union, the first Disciple to function in that capacity.

A resolution adopted in the Convention of 1897 was as follows:

Whereas the Christian Endeavor Societies need a special object of work before them,

Resolved, That each society represented in this convention shall set apart a special day and observe the same in the interest of Carolina Christian College. That a special self-sacrifice offering be made on the day to liquidate the mortgage on that institution.

We further recommend that Washington's birthday, February 22, 1898, be set apart by consecration and prayer, and that every effort be made to perfect a large and liberal contribution to this most laudable institution.

Notes

[1]Stated in the old Clerk's record of Kinston Church.

Chapter XXIV

COLORED DISCIPLES

During the first twenty-five years of the Disciples in the State, a slave had the privilege of the same local church with his master. His position in the worship was ordinarily segregated. He sat in the "balcony," or the "shed," or in a rear section of the auditorium, as required. The slaves were listed separately on the church roll. The owners' names were sometimes given in parentheses. Thus we found the colored members of the Kinston Church of Christ registered as follows in 1850:[1]

"Male: Jack (Dunn's), Dick (Dunn's), Bunny (Loftin's), Tony, (Parrott's), Mingo (Desmond's), Jack Lovick, Anderson (free, colored).

"Female: Olive (Loftin's), Patsy (Loftin's), Nancy, (Rountree's), Penny (Taylor's), Priscilla (Dunn's), Mary (Gresham's), Hanna (Parrott's), Ella (Parrott's), Lally (Dunn's)."

Colored candidates for admission into the church were received without distinction. Evidence of the general practice is found in the Clerk's record of Oak Grove Church in Pitt County. Fourth Lord's Day in September, 1849 was their "preaching Sunday." Dr. John A. Leggett was the minister. He received a white candidate for baptism. This occasioned the preacher's return on Lord's Day, October 7. At the baptising that day another white person confessed Christ, and the clerk added; "Also two men of Culler, one by the name of Sip and the other by the name of Isaac come forward and after examination of their faith in Christ was received members in to this church."

The administration of discipline was constant in the business meetings of the early churches. It appeared that the Moderator sometimes used slaves to approach another slave whose exclusion, or reclamation by the church was pending. In the old Concord (Pantego) Church record we found an instance of this. It was on the First Lord's Day in March, 1844. The minute reads: "On motion agreed that Brothers Eli, Jerry, and Prince (slaves), wait on Bro. Simon (slave) to ascertain from him

whether the reports in circulation about his stealing are true, and report at our April meeting."

When the Emancipation Proclamation became effective there were great changes in the life of the colored people. They were henceforth to be free and independent in their religious development. The white Disciples recognizing this, passed the following resolution in their Annual State Meeting, 1868:

"Resolved, That we recommend to the churches composing this Conference, that where they have a sufficient number of colored members to form an independent organization, they allow them to do so, if they desire it, by giving them letters of dismission for that purpose. That we deeply sympathize with the colored people with reference to their spiritual welfare, and that we willingly teach them the gospel of Christ in its purity when opportunity admits."

In the next annual Meeting the colored Disciples contributed a small sum for the printing of Minutes through J. R. Winfield. Copies of the Minutes were to be forwarded to them. It was agreed:

"That the colored brethren be advised to form a separate conference, and that Elders A. J. Battle, H. D. Cason, J. R. Winfield, Henry Gurganus, and Dr. J. T. Walsh be appointed to confer with, and assist them in their organization."

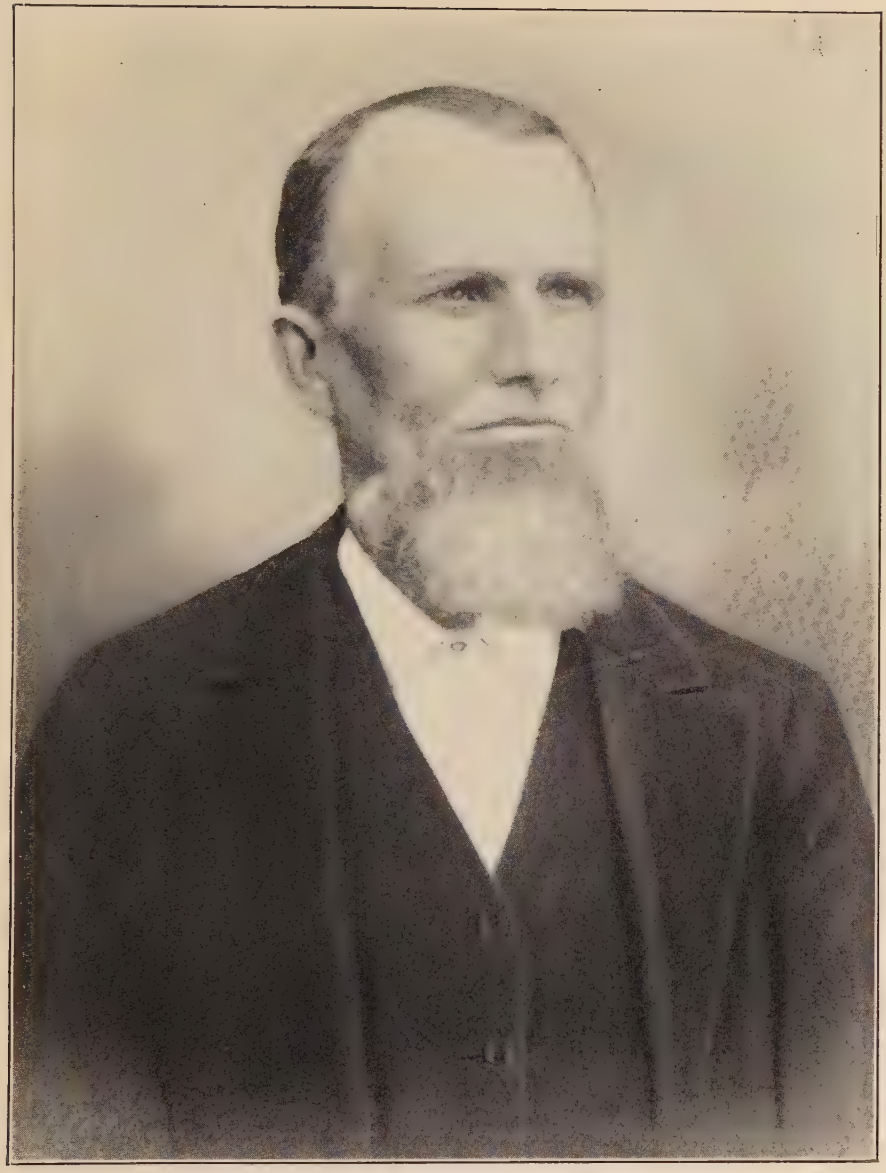
The Minutes of 1870 report:

"Having heard with pleasure that the colored disciples have partially at least succeeded in organizing their Conference, we bid them God speed.

"On motion, Elders J. B. Respess, J. R. Winfield and S. L. Davis were appointed to meet them in their next conference, and assist them in a perfect organization; and we send them one hundred copies of the minutes for their churches."

By 1872 they were ready to form a state organization to function independently. White Disciples of the State met two weeks earlier than the proposed meeting of colored Disciples. Thus two colored representatives came to get information and inspiration to help with their first annual meeting. The Minutes read:

"On motion, agreed the two colored delegates be assigned seats in the house, for the purpose of learning how to conduct their own Annual Meetings; and that A. C. Hart, J. H. Foy,



Josephus Latham, 1828-1889

John Bunyan Respess, 1833-1909

and S. H. Rountree be appointed delegates to the colored Annual Meeting, to be held at Southwest, Lenoir County, on Thursday before the 4th Lord's Day in October, 1872." In the same Convention an offering was made to aid colored Disciples in procuring hymn books.

Early in 1872, A. C. Hart had been sent as an evangelist to the colored people, by the Evangelizing Committee of the Hookerton District.[2] He preached in their Churches and ordained ministers, elders and deacons with the assistance of Joseph H. Foy and Samuel Rountree. In his report he said of the colored Disciples: "Those Brethren manifest a great zeal for the Cause of Christ and seem to be very anxious to know the truth." It was "resolved" in the next Hookerton Union Meeting: "That the action of the Evangelical Committee in appointing Bro. A. C. Hart, to visit some Colored Baptist Churches to instruct them in the way of the Lord more perfectly meets our hearty appreciation."

In the *Watch Tower* of November, 1873, we found the impressions of a "visitor" to the second Annual Meeting of Colored Disciples. He wrote:[3]

> The messengers and ministers of the colored Disciples of Christ in North Carolina, met with the congregation at Stony Creek meeting house, Lenoir County, on Thursday before the 4th Lord's Day in October. Brother A. C. Hart, was with them for a day or two, and materially aided them by his suggestions in the work of organization. Brother Isaac Chestnutt, a young but able brother, preached for the Convention on Saturday. On Lord's Day, Elder Joseph H. Foy, of Kinston, also a delegate from the Hookerton Convention, attended the Session of the Conference, and preached to a large and interested audience on the rationale of conversion. There was on this day a number of the white brethren present. There were two other sermons on this day—besides Elder Foy's. One from Bro. Samuel Hood, (colored) of Sampson, showed an intimate acquaintance with the New Testament, and was unanimously regarded as an able effort. At times it was ruggedly eloquent, and was altogether a surprise and a pleasant one to the white preachers and brethren present, who were fearful that the colored ministers were not qualified to give sound instruction to their charges. We listened to remarks, exegetical and hortatory, that were really good, and calculated to effect good. A young minister from Johnston county, Chestnutt by name, Allen Chestnutt, I believe, closed the exercises in a feeling farewell address that brought tears from the eyes of white and black auditors. Before dispersing, the white preachers went forward to the public stand and gave the hand of fellowship and brotherly recognition to the colored ministers present—an

example that was followed by several private members of high social position who were among the audience. The effect on the colored people was good—and will settle them more firmly in the faith.

We have been disposed to regard the negro as by nature so superstitious as to be really inaccessible to the simple but powerful motives presented in the gospel. We have been inclined to look upon him as one constitutionally dependent upon psychological phenomena for all religious hope; but this is not true. We have heard the old Jerusalem Gospel effectively presented, and the word of God elevated above dreams, voices or other occult results of mesmeric excitement or "unconscious cerebration." The difference between works as means of procurement and works as means of enjoyment appeared to be clearly apprehended. Also, the difference between baptismal regeneration (i.e., regeneration in baptism of one without true trustful faith in Christ as his personal Savior and unfeigned repentance), and "baptism for the remission of sins to a penitent believer," was held up lucidly and logically presented. We bid our colored brethren God-speed. This, their Second Conference, was largely attended and was a striking success throughout, as reference to their minutes will clearly show. They had seven ministers with them—several of whom are men of some culture—able to read and write, and all of excellent repute in their several communities.

I was affected by their touching allusions in public exercises to the white brethren, who pitying their ignorance and liableness to delusion had led them to the sure support of God's immutable truth—the Living Oracles of the Most High.

One of them passed an eulogium upon our dear brother Harper, of which any man might well be proud. He spoke of the social prejudices awakened by designing persons against Bro. Harper, because in times of political rancor, he had dared to disregard political fiats and had spoken the word of God to the poor unlettered African. "Yes," said the speaker, "with the Holy Ghost in his heart, and the living word upon his tongue, he took me by the hand and gently led me to Christ."

One man said to me, as we were about to leave, "I shall always love brother Harper." And my heart responded. Amen!

At this time they reported a total membership of 349. There were but six churches as follows: Southwest, Wine Swamp, Mosely Creek, and Stony Creek, in Lenoir County; Bentonville in Johnson County; and Piney Green in Sampson County. They had twelve preachers.[4] Ten of these were in Kinston or vicinity as follows: Alfred Lovick, Yancy Porter, Henry Jones, Peter Green, William Stanley, Demas Hargett, M. P. Hargett, Edward Hill, Tony Davis, and Darry Brock. The remaining two were, Allen Chestnutt of Bentonville, and Samuel Hood of Giddensville.

Colored Disciples retained ceremonial feet washing and quarterly communion as a heritage from the Free Will Baptists. Some white Disciples in the early Seventies were in favor of these practices, but changed their belief later. The white leaders sent to teach colored Disciples in that period did not stress effectively the discontinuance of these customs. Growth among them was slow, due largely to unfavorable social, and economic conditions. That the whites felt their moral responsibility toward them was shown in a resolution introduced in their State Convention of 1890. It follows:

"Whereas, there are about 2,000 colored Disciples in North Carolina, and they need the assistance of the North Carolina Christian Missionary Convention.

"Resolved that this Convention appoint three brethren to assist them in managing their Convention and superintend the publication of their proceedings; and that we send them 100 copies of the minutes."

They had an unfailing friend as shown by the following minute from the white Disciples' Convention of 1894. It reads:

Bro. J. J. Harper spoke in behalf of the colored Disciples; said he had attended their Convention and assisted them in their work. He thought there were indications of improvement in the manner of conducting the business of their annual sessions. He asked that fraternal delegates from this Convention be appointed by the President to meet with the colored Disciples in their Annual Convention to be held at Washington on Wednesday before the 3rd Lord's day in October, 1895. The President appointed the following: J. L. Burns, J. T. Davis, and D. W. Davis.

Colored Disciples in the Western counties had their rise largely under leadership from Southwest Virginia. They do not have the old customs in vogue among those of their color in Eastern North Carolina. They are numerous in Forsythe and Rockingham Counties, and have churches in two other counties; Guilford, and Wilkes. The school of this area is at Martinsville, Virginia. It is supported and supervised by the United Christian Missionary Society. This Society has also built up a large Negro School at Edwards, Mississippi. The services of this School have been of far reaching importance. At its head, is a white Disciple, J. B. Lehman. He has done a notably constructive work in superintending all work of Negro Disciples in the South. In the western counties of North Carolina he has been

free to lead them. In the East, however, because of the inherited differences pointed out, his helpfulness has been largely circumscribed.

The group in Eastern North Carolina is now numbered officially at about seven thousand. It is known, however, that there are about as many more, not included in the official register. They are divided into "District Assemblies," of which the Goldsboro-Raleigh is the most resourceful. They have a centralized government under seven councilmen. One of these is Chief. Committees which ordinarily function in their Annual Assembly Sessions are as follows:[5] Order of Business, Bible Schools, Grievances, Examination for Ordination, Ministerial Character, Eulogy, Finance, and Temperance. Terms used in submitting and acting on a motion are as follows: A brother says, "I propose, etc."; another says, "I agree." If after discussion it is adopted by majority vote, it is recorded in their Minutes as "proposed and agreed."

They own and control Goldsboro Christian Institute. This is a training school for colored Disciples. It has a sixteen acre Campus on the Northern edge of Goldsboro with two buildings. G. Calvin Campbell, colored native of Beaufort County, North Carolina, trained in Chicago University, has presided in recent years. This is under a "Trustee Board," of the Goldsboro-Raleigh District Assembly.

Instead of a Constitution, the Assembly has a list of standing "Resolutions." These have accumulated out of their experience through the years, and serve them as expediency requires. Some of the more interesting of these "Resolutions" now in force are as follows:[6]

* * * * * * * * *

4. No man, as a preacher with the Disciples of Christ, shall be allowed to mistreat his wife, by staying away from her longer than his business demands. Any preacher with the Disciples that is married and will go away from home and deny having his wife, his license shall be revoked at once. They must feed their wives and clothe them and prepare a place for them to stay. If there shall arise any complaint against any minister belonging with the Disciples the seven councilmen shall be notified and they shall investigate the matter and if they find the complaint true against him, he shall be stopped until he gets right.

* * * * * * * * *

7. No brother with the Disciples shall be set apart to preach unless he has a normal education, good morals and his Christian character above reproach.

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13. Any man coming from the denominations, shall not be set apart to preach for the Disciples until he understands the gospel as it is taught by the Disciples.

* * * * * * * * *

20. That no preacher shall be found laying around the congregation of another preacher.

* * * * * * * * *

22. In towns of five thousand inhabitants no preacher is allowed to build a new church nearer an old church than one mile, and in the country not nearer than four miles.

* * * * * * * * *

29. No member of the Disciples of Christ shall leave his wife except for the cause of fornication.

* * * * * * * * *

38. No church shall have the power to run two or three preachers at the same time against former pastor, and the pastor in charge shall have the first vote, and if the majority is against him then he is out. Then said church can vote for any other preacher.

* * * * * * * * *

44. No preacher shall have the power to pastor more than four churches.

* * * * * * * * *

47. That all women preachers among the Disciples shall have a pastor and shall be subject to their pastor in regards to her Mission or Church.

* * * * * * * * *

50. Be it Resolved, That there shall be a quorum of sermons: 1st. An Educational sermon; 2nd. Temperance sermon; 3rd. A Doctrinal sermon, preached at each Assembly and the preachers appointed to preach them from one Assembly, to the other.

Notes

[1]Old Clerk's record, Kinston Church. [2]Minutes, Hookerton District Convention, page 38 of Manuscript. This was secured for the Archives from the old home of Dr. Frank W. Dixon. [3]Watch Tower, Nov. 1873, pages 65, 66. [4]American Independent Monthly and Bible Thinker, March, 1875, page 48. [5]Minutes of Goldsboro-Raleigh District Assembly of 1920 and 1924. [6]Ibid.

Chapter XXV

IDEALS AND OUTLOOK

In the teaching service of the Disciples a change of emphasis was proper and inevitable. Their movement was born of a pure desire to help answer the prayer of Christ for the union of all His people. They conceived that this could be realized only if the Bible alone were recognized as the standard of faith which all Christians might adopt without offense of mind or conscience. They emerged as a separate Communion by reason of intense opposition. Thomas Campbell's ideals of Christian union were an age ahead of his day. By stern necessity succeeding pioneers adapted these to denominational means. Thus grew the Disciple Movement.

When the sin of division shall have disappeared, God's people will again appear wholly undenominational. This indeed they must be in spirit if they are truly His at any time. It was a denominational world in which the Disciples lived. They were subjected to all that this implied. Their principles would not bless the world save as in the grace of God they fought, lived, and died for them.

This necessitated, at first, a polemical pulpit, press, and forum. As the Disciples served, however, they were impressed with that which was good in their neighbors. This candor and open-mindedness to all truth has saved representative Disciples from becoming a sect. Much that they fought for has become a reality in surrounding communions. Disciples have appropriated likewise something of the zeal and self-sacrifice of Methodists, the piety of Presbyterians, the loyalty of Baptists, the esthetics in worship of Episcopalians, and attention to child culture of Roman Catholics. If the emphasis in the Disciples' message has shifted it is because they have lived in a changing world. They are progressive. This largest communion of American origin has had the genius of America in its development.

As the North Carolina Disciples approached the Golden Jubilee of their State Missionary service they conceived a slogan.[1] It was: "The church exalting Christ; the ministry serving Christ; the Bible School teaching Christ; the membership sacri-

ficing for Christ." This accorded fully with the leading historic ideal of the Disciples—"The Preeminence of Christ."

Concretely, it was projected that in every Church, there be established weekly observance of the Lord's Supper; a soul-winning campaign augmenting the membership to thirty thousand; a Gospel Ministry in every church; and the placing of a Christian Journal in every Disciple home.

The goal was a ministry, trained and consecrated; supported by adequate salaries, and extended in longer pastorates; serving with a renewed emphasis of the Disciples' historical and Biblical position; and zealous in the enlistment of ministerial recruits, that North Carolina might supply her quota to the ministry and mission fields.

The aim was that the Bible School attendance in 1927 might be eighteen thousand; with every church supporting a Bible School; adequate teacher-training; and an adequate program for service for young people in every church.

The ideals for the membership were: that the members might be trained and inspired for real stewardship; that old Church debts might be paid and new advances effected; and that an adequate budget be provided for missions, benevolence and education.

Many Disciples in North Carolina have continuously broken with an outstanding practice of representative Disciples in that they observe the Lord's Supper only on the Lord's Day when their minister is present. With many this is once a month. However, since there has been a gradual increase in the number of Churches with full-time ministry, this deficiency is growing less. And as this intensive ministry grows the situation bids fair to improve constantly.

There is crying need for a more reverent and spiritual worship in some churches. This need will be met where a leadership is evolved, capable of cultivating a strong sense of reverence toward God in buildings dedicated to Him, and infusing into the worship a dominant spiritual tone. Historically the pulpit has been unduly exalted in the orientation of Disciples. They will have come to a new day when in practice their souls will be fed by the impressive Bible reading, the singing of "spiritual songs," the praying which follows the leader unanimously to the throne of Grace, the worshipful observance of the Lord's

Supper, the cheerful and liberal offering, and the purely reverent atmosphere which envelops the whole, quite as well as by the sermon which fits into this order of service. There are many indications that the Disciples are in the dawn of this new day.

The acquirement of Atlantic Christian College marked a new epoch for North Carolina Disciples. During this quarter century Disciples within the State increased in number two hundred per cent. With the promise of substantial increment in endowment, and means for additional equipment, her future service seems assured. The ministry has constantly improved to meet the growing needs. Yet the demand ever grows for a leadership which shall not only be trained but consecrated to the task. The local College at its best can but partially supply this demand. Ministers must come from other States. Traditionally, there was a tacit provincialism, once prevalent, which was peculiarly prejudicial to these "foreigners." There is no evidence today, however, that North Carolina Disciples have ever been more provincial than citizens of other States. It is to be remembered that Andrew Jackson, James K. Polk, and Andrew Johnson were born on North Carolina soil. Not one of them made his home in his native State when he went to the White House. If North Carolina has given of her best to other States, she has every right to expect that other States may give of their best to the service of the "Old North State."

The Disciple ministry cannot forget the price which the fathers have freely paid for the privileges and opportunities enjoyed by Disciples today. They will not despise this heritage. They will ever be thrilled by it. They will seek to glorify God in it. They are confident that the world greatly needs loyalty to Christ, the "One Shepherd," and the simple, whole-souled, inclusive democracy of His "One flock," which is the heart of the Disciples' Plea.

It appears that the ministry will be better supported. Several years ago a student preacher was not paid enough for a certain week end's ministry to cover his railway fare. He wept. His tears were not unmanly. Recently this occurred again in distress at insufficient support on the part of a located missionary in an important city field. For the sake of effectiveness Disciples are changing this. Not that they are to be denied a sacrificial leadership, but that they will maintain an effective

leadership. The pension plan for the ministry calling for a fund of eight millions of dollars will again plumb the depths of Disciple liberality, as did the Men and Millions Movement. Then the ministry will have dignity and security in its age, as it had enthusiasm and aggressiveness in its youth. This will be good, too, for a brotherhood having material resources beyond the dreams of the fathers.

Edwin A. Alderman, one of the greatest of living North Carolinians, once said in effect that of all the audiences in the world, in his experience, an average North Carolina audience was the most coldly appraising one toward the speaker. However, this may be, it is a certain fact that representative people of this State demand quality in their ministry. Leading Disciples here have long worked consistently for a qualified ministry. And the standard will be raised, not lowered. The "Old North State" has led the way. Sister States will profit by her example. Disciple State Secretaries of America had their Annual Meeting in St. Louis, Missouri, March, 1927. The passage of the last section of a "Resolution on the Ministry," which was adopted by the narrowest margin, was significant. It follows:[2] "We recommend the advisability of the members of this Association (State Secretaries) submitting to the Conventions of their respective areas a plan whereby ordination of recruits to the ministry may be established by area-wide concert on a plane of dignity, security, and effectiveness, and that there be projected in the plan the extension of the same concert in consecutive recognition of the entire State roll." It happened that by request the North Carolina Secretary, as a member of a Committee, wrote this. He was inspired to do it by the light of the seventy years' experience of his progressive State constituency who had pioneered with the issue. It is a contribution of North Carolina.

Disciples in the future will provide better for the social-religious development of their young people. There has been swift and gratifying progress in this field. Ministerial students are giving increasingly large attention to religious education. In North Carolina among Disciples Bible School enrollment is increasing at a greater ratio than church membership.[3]

The membership is to be stirred by a ministry of vision, and of growing prophetic and administrative capacity. In the

weaker churches the pastor must necessarily be largely an administrator. In the stronger ones an outstanding prophetic ministry may often be in order if the shepherd is to save his own soul and those of his flock. The progress of the Church depends on the equitable evaluation of spiritual things by the membership. This will be expressed in a growing sense of stewardship, manifest in the larger giving of mind, heart, and purse to the Kingdom.

Disciples are growing in appreciation of the duty and power of co-operative effort—notwithstanding the rampant individualism of some. The universal Church of Christ is a reality. This expansive idea is permeating the Disciple consciousness; slowly it may be, for uncounted thousands yet know no zeal or loyalty save for the local church. Like Thomas of old they will not recognize their Lord except at the tips of their fingers. For some of these there is coming a renascence of faith which will so enlarge their vision and renew their heart that they will look responsively on the fields far and near which are "white unto the harvest." It is to be candidly admitted that there are those who for temperament, or training, or lack of it, may never be brought to co-operate with a central organization. This, by analogy, is the way of the physical world. Centripetal force is ever pulling toward the center, while the centrifugal is flinging at a tangent from the center. God creates and controls both forces. If all men are to work together, their spirits must in an analogous sense, transcend these conditions of the physical world in which they live. God also controls this.

It is the scientific age. Everything tangible is subject to surveys, and tests, and inspections, and analyses, and equations, and hair-breadth measurements. Religion should have no kick at this. For God is still the Father. The co-operative ideal must not shirk the acid test. "By their fruits ye shall know them." If the co-operative service is effective in building the Kingdom; if it is subject always to the manifestly democratic control of its constituents; if it does justly, loves mercy, and walks humbly before its God; if its continuity of service is unbroken as the stream of a mighty river; and if it lets the full light of day fall on all of its operations; then by all the logic of the acid test, it will command the sacrificial loyalty of earnest men and women until a better expedient is at hand.

Independency must be subject to the same test. Wherever it breaks down, men will lose faith, or grow fanatical, or be lost to the Church, or arise and cast about for a better way to do the work of God.

Disciples have made a great contribution in evangelism. In a recent general investigation of methods of gospel invitation extended sinners, they stand at the head as to the effectiveness of their appeal. Growing out of this genius of the Disciples has come the plan to observe the nineteen hundredth anniversary of Pentecost in 1930. It will mark the culmination of the most aggressive general campaign for soul-winning yet seen among this people. From the days of Barton Stone and Walter Scott they have been characterized by a compelling evangelistic message.

The Disciples will have fulfilled their distinctive mission when all the children of God are united in Christ, the Head of the Church, with an authoritative platform in the word of God, which is the revelation of Him. Protestantism has its evils, which in the grace of God it must outgrow. Disciples are fallible, and mistakes have followed as a matter of course. But they have made a great contribution in this field, and must be prepared for a greater one tomorrow. If one would see what progress has been made toward this goal in the last fifty or seventy-five years, he needs but to consult original sources in literature and life of the respective periods. It is clear that the religious world of America is growing less sectarian in spirit and outlook. The academic and the theological with all their divisive human accretions have no popular appeal today. But to know Christ and to project that Life into the life of the day is the passion of growing multitudes of His brethren. Some Oriental Christian may yet give a better soulful interpretation of the seventeenth chapter of John, and Paul's marvelous exhortation to unity in the Corinth Church of Christ, than the American Disciples have been able to give. If so they will hail the day. For it has long been with them a conviction that the Lord's own should be "one," even as the Father and Son, "that the world may believe."

Notes

[1]Report of Fiftieth Anniversary Committee, Minutes, 1925. [2]Minutes, Disciples' State Secretaries' Association, meeting in Marquette Hotel, St. Louis, Mo., March 8-10, 1927. [3]State Year Books of N. C. Disciples of recent years.

PART III

EARLY TIMES IN EARLY CHURCHES

PART III—EARLY TIMES IN EARLY CHURCHES

Chapter XXVI

HOOKERTON AND CONCORD (BEAUFORT)

It is evident from the records of the earliest Disciples in the State that the work of the Church Clerk was more thorough and important in the middle half of the nineteenth century than it has since been in the larger and more numerous groups. This may have been occasioned by the frequent regular business meetings of the typical local Church at that period, which oftentimes had cases of discipline under consideration requiring consecutive treatment. This required a dependable record. It was a custom of the Baptists which the Disciples naturally adopted. They were conscientious about it. With the coming of the typewriter the old-time compact, consecutive Church book of minutes has all but disappeared. Most typed matter in this sophisticated age is never bound but destroyed after a temporary filing. Research men of a century hence will be handicapped for material from naïve, original sources of the present day. They will have to use too largely the conventional printed bulletin, or press matter, or graphophone record, or cinematograph, unless perchance they have the miraculous invention of a radio which can reproduce both sound and picture directly issuing under any circumstances at any former given period. The old-fashioned clerk's record, however, gives an authentic and ingenuous insight into the life of the given church.

It will be observed that in some of these clerk's records the spelling and punctuation are bad, not to mention grammar. Let the reader bear in mind that during the youth of these clerks, North Carolina had no Public School System. The wonder is, not that they did so poorly, but that they did so well. We confess a genuine love and respect for all of these clerks, but if we did not quote from their record in its originality, it would lose its expressional character, and thus much of its interest for the reader. For obvious reasons we give only the initials of persons under discipline.

Fortunately we have discovered some of these old records. We can give the gist of them as they came fresh from the hand of the local clerk nearly a century ago. A few may be easily presented with comparative brevity and variety, while many records would tempt us to sacrifice both. It must be remembered that North Carolina is the premier American State for her proportion of native born, which means that she has a homogenious people; meaning, furthermore, that many similar things happened in her various Churches, especially those of the same faith. Therefore, we believe that the abstract of records here given is representative of the whole group of Churches. As they are so largely taken from such an early period, they tell a story of the Disciples in their primitive state of development.

Hookerton

This Church was organized March 20, 1830, as a "Free Will Baptist Church of Christ." Formerly the members had been an "arm to the Church at Grimsley." James Moore was the first pastor. Other ministers assisting him in the organization were Levi Braxton and Jesse Heath. They worshiped in the red "Union Meeting House," which stood on the public square in the town of Hookerton. The first "ruling elders" were Benjamin Dixon, John F. Jones, and Henry Sugg. First Deacons were James Albritton and Thomas Moore. Winsor Dixon was the first Clerk.

The first minister "licensed" by this church was Jesse Vause. This was in August, 1830. At the succeeding November meeting he was ordained "to the office of teaching elder." Thomas Moore and Lewis Hartsfield were "licensed" to preach at this meeting also.

The Christian Connection ministry visited them. Thus John Hayes preached for them on February 19, 1831. Another of this faith, Littlejohn Utley, preached for them in March, 1840. The record called him "a minister of the Christian Baptist Church."

In the meeting of November, 1831, David Hartsfield was "licensed" to preach. He was ordained the following August.

For the meeting of February 18, 1832, the Clerk made a typical record of the practice of ceremonial feet-washing as follows:

John James Harper, 1841-1908

Joshua Lawrence Burns, 1826-1904

"Brethren met at 5 o'clock in the evening to commemorate the Lord's death; the sacrament was administered by Elder James Moore, after which they attended to the washing of feet." The following minutes illustrate their church discipline:

"The brethren met according to appointment on Friday before the 3rd Sabbath in August 1832. After preaching, a conference was opened. Upon examination of the church, it was stated that Bro. D. had walked disorderly, if not ill reported. Order therefore that a citation be issued from this conference that he attend the next quarterly conference to answer said complaint."

At the next "quarterly meeting" it was disposed of as follows:

"On motion, the case of D. was considered and upon investigation, he was excommunicated."

In contrast with this we find the following entry in May, 1833:

"Bro. E. made a confession to the church of having walk disorderly, and upon his saying that he had repented and believed that God had forgave him, was restored fellowship." At the same meeting it was recorded: "A member of the new-light Baptist (Union Baptist) Church came forward and was received a member of this Church."

Thomas Campbell on his "tour" of Eastern North Carolina visited Hookerton Church. One of his letters to his wife was dated Hookerton, March 11, 1834.[1] As related to this visit, the following from the minutes of the "quarterly meeting" of May, 1834, is of peculiar interest:

"Elder David Hartsfield upon being charged with some connexion with Elder Thomas Campbell's system, or his preaching moved to take the vote of the conference whether their feelings were hurt with him, after giving his statement of the case, voted that their feelings were not hurt with Elder Hartsfield."

A new wrinkle was seen in their discipline in November, 1835. It was recorded: "A charge was also preferred against Bro. C. who was set aside from the Communion until further proof of his Christianity."

In May, 1837, the rule was made exact and explicit for attendance of members at the business meetings as follows: "On motion agreed that members of this church shall be cited to

attend if they shall be absent from the Church successively for three conferences to give an account for their doing so.''

While the name of the Church at its beginning in 1830 was ''The Free Will Baptist Church of Christ,'' in August, 1838, the Clerk designated it, ''The Baptist Church of Christ.'' In August, 1853, it was named in the Minutes, ''The Church of Christ at Hookerton''; while in August, 1868, it was called ''The Christian Church at Hookerton.''

In August, 1838, William McGounds was chosen as their second Pastor. Robert Bond and John P. Dunn were also preaching here at this time. In February, 1839, Robert Bond became their third pastor. Benjamin Parrott was their fourth pastor, and attained that office in February, 1844.

While discipline was strict it was not without mercy as the following minute of the meeting of May, 1840, shows:

''The church called on Sister H. to relate her feelings with regard to her conduct in preparing a supper for a subscription ball which conduct the church considered very offensive, and upon her acknowledging that she did not know it was wrong, was restored to fellowship.''

That the Church was being enlightened at a certain point by New Testament teaching was apparent in February, 1842. The record said:

''On the same evening the church met to commemorate the Lord's death. The sacrament was administered by Eld. Robt. Bond, and Wm. McGounds, after which some opinions was offered relative to connecting washing feet with the Lord's supper.''

A peculiar instance of discipline appeared August 20, 1842, as follows:

''A charge was preferred against Bro. D. and wife, Sister D. of playing off a conjuring trick on Sister B. and her husband, and the following brethring were appointed a committee to investigate the charge: Winsor Dixon, Benj. Dixon, Jas. Albritton and Henry Sugg, and report the same. The committee after having the testimony believe them unworthy of membership and upon reporting the same they were excluded from the church.''

In November, 1842, it was said: "This Church is again under sore trial from disorder and some division." And in May, 1843, it was recorded:

This church has experienced the most difficult trials for the last year known to the church since its origin. From divisions, misrepresentations, and persecutions, From some unfounded objections to the minutes of the annual conference, of 1841 (NOV) in regard to a local name reassumed by that conference, there were certain brethren in the ministry, who commenced this operation in the churches which compose said conference by misrepresentations of the conference, and their brethren, taking exception to the doctrine of those who profess to take the word of God for their only rule of faith and practice. In 1842 they succeeded in drawing off a few churches and to form a new annual conference, which is commonly called the Luzern (Lousan) Swamp Conference but they have claimed the name for it the old Free Will Baptist Conference. Since then, it is to be feared they have propogated party feelings and their efforts have been to rend, split and pull down the churches of the Bethel Conference, to build up this new conference.

The following showed the adoption of the new form of gospel invitation:

November, 1844 Quarterly Meeting at Hookerton. After preaching, conference was opened by choosing Elder Wm. Megounds moderator Pro Tem and having no business before them, it was proposed that if any persons present who took the scriptures for their guide, and renounce sectarianism, proving their faith by their works, that the door of the church as of the hearts of the brethren were open to receive them; there came forward six persons for membership all white, and one or two blacks also who desired membership; on the same day we think the church received one who had not hitherto been a member of any church.

In August, 1852, William May presented a letter and was received as a member by the church. His letter signed by Samuel Vines, Senior Clerk, was as follows:

"The church of Christ at Tysons (subsequently, Farmville) Pitt County, North Carolina. A petition for a letter of dismission in behalf of our beloved brother William May, it was granted and ordered that said brother be furnished with the same. Our bro. leaves us in full fellowship, we therefore commend him to our brethren in Christ and the Christian community, we bid him God Speed."

In November, 1852, the church showed her characteristic liberality in voting forty-five dollars to sustain the new Evangelist, Dr. J. T. Walsh, for the ensuing year.

A financial system was established in March, 1853, as follows: "On motion, it was agreed that in order to sustain the treasury of this church the members contribute quarterly such sums as they may think proper for that purpose and the treasurer report annually the amount in the treasury."

In the quarterly meeting, February, 1856, Dr. Wm. H. Hughart preached for them. He located. He and his wife and two daughters placed their membership there. The record said: "This preaching on both days was truly edifying and well received."

In 1862 George Joyner was their pastor. In 1868, Josephus Latham had succeeded to that office. In the September, 1868, minutes, account was given of their revival as follows:

> Our beloved pastor, J. Latham met a few of us at Hookerton and commenced a vigorous attack upon sin and Satan. The two first days there was but little impression made more than the encouragement and warming up the old members. Monday Eld. A. J. Battle joined us and the contest raged with double energy. But the people in and around Hookerton seemed so thoroughly grounded and fortified by Sin and Error, as in days of old they rejected the truth and went away seeking the pleasures of Sin for a season. The meeting resulted in four additions to the church. Three from the U. B.'s (Union Baptists) and one from the world, by confession and baptism.

The membership was given as forty-three in 1868. The roll does not appear in the Minutes which we discovered until 1864, and '66 and '68. Then there are twenty-seven family names appearing as follows: Aldridge, Albritton, Aycock, Carr, Cox, Coward, Dixon, Faircloth, Forrest, Grimsley, Harper, Hart, Hooker, Jackson, Johnson, Mewborn, Murphy, Parrott, Powell, Pridgen, Rountree, Rouse, Taylor, Turnage, Waters, Watson, and Weatherington.

Concord (Beaufort County)

This church, situated about a mile from the village of Pantego, was organized on October 2 1830, with thirty-six members, two of whom were slaves. They had formerly been members of the Pungo River Church. They were now provided with "a church more convenient to their several places of residence." Henry Smith was the first "presiding Elder"; John Carrow, Sr., and James B. Adams were "assistant Elders"; Ephraim Ratcliff, deacon; and Thomas J. Latham, Clerk. Fourteen family names

appear on the roll as follows: Adams, Carrow, Eborn, Ellis, Johnson, Jones, Latham, Palmer, Ratcliff, Saunders, Smith, Whitley, Wilkinson and Windley.

An evidence of ceremonial feet washing was seen in an entry for October 1837, as follows: "Agreed that the Treasurer be authorized to purchase two basins and two towels for the use of the Church." The purpose of a provision at the next monthly meeting is not so clear. It was "agreed that Bro. Eph. Ratcliff be allowed seventeen cents for two handkerchiefs bought for the use of the Church."

The following Church letter ordered sent to the Annual Meeting of the Bethel Conference, in November, 1837, was an example of general practice, of the Churches of that group:

To the ministers and messengers composing the Bethel General Conference to be held at Luzen (Lousan) Swamp, Lenoir Co. send greeting:

Dearly Beloved Brethren:

At our last quarterly meeting we appointed our worthy Bro. Jos. D. Satchwell our delegate to meet you in conference, we also agreed to remit one dollar by him for the treasury to the conference. At our present monthly meeting we have been compelled to excuse Bro. Satchwell from acting as our delegate, as his family is not in a situation to be left with safety. We have therefore authorized him to send this letter and the dollar before mentioned by some safe conveyance, if to be found, our only alternative. The number of members in our church after deducting such as have died and moved beyond its limits is fifty-one. May the grace of our Lord Jesus Christ attend you, dear brethren, collectively and individually.

That the first Sunday in each month has been the "preaching Sunday," continuously for almost a century was foreshadowed in their resolution of March, 1838. It said:

"Resolved: That we have a right to occupy our M. H. at Concord on any day or days at pleasure, and having appointed the first Lord's day in each month as our day of meeting for public worship, and not being willing to alter our days of meeting or to be disturbed on those days—It is on motion agreed; That our clerk be requested to notify local preachers of the fact and desire them not to molest us on the days aforesaid—1st Sunday in each month."

Their manner of observance of the Lord's Supper was indicated from scattered entries. In June, 1838, it was "agreed that the breaking of the loaf, etc., be omitted this day in consequence of disorder in the Church." May, 1839: "On motion

agreed that the breaking of the loaf be dispensed with in consequence of the probability of rain." July, 1840: "On motion agreed that communion be dispensed with today in consequence of ill health of the Deacons and Elders."

At the business meeting November, 1838, J. D. Satchwell resigned as clerk, and Samuel Windley was put in his place.

In April, 1839, Henry Smith resigned as pastor, and Thos. J. Latham elected, who served for sixteen years. Smith's resignation was accompanied by the following letter:

Dear Brethren and Sisters that compose this church at Concord, I address you in a few lines as your present pastor. I wish to inform you that in the present state of things it is out of my power to attend your meeting at this time; for which I am sorry; but I have good reasons to hope my absence will not prevent your doing justice to that great cause in which you are enlisted. Hence it is that infirmity of body and distance bid fair to prevent me from having many more intercourses with you; especially when there are divisions amongst you. If decisions cannot be made in my absence I must advise you to release me from the present charge, and make choice of Brother Thomas J. Latham, as it is much more convenient for him; and not only that, but you all know that he is as capable as I possibly can be. Therefore my best wishes are that you may so live in the present world that you may be happy in the other. May God grant it for Jesus' Sake is my prayer. I remain your loving brother. (Signed) Henry Smith.

In June, 1839, John Carrow, Sr., "was permitted to resign the office of Assistant Elder of this church in Consequence of confirmed deafness." Another minute of the same meeting said:

"On motion: agreed that (to) the male members of this church (it) be recommended to increase the funds in the treasury for the purpose of ministering to the necessities of poor saints and indigent ministers visiting us."

In the Fall of 1842 the Church invited the next "General Conference" to meet with them, and the invitation was embodied in the Church letter. This was repeated in 1843. In neither case was it accepted, the conferences being held at Wheat Swamp and Hookerton, 1843 and '44 respectively. These were formative years when the merger between Free Will Baptists and Disciples was pending.

A paid janitor first appeared in December, 1842, when Ephraim Ratcliff was authorized to "have the meeting house cleaned as often as he may deem it necessary and that he pay for the same out of church funds."

When Thomas Campbell visited this Church in April, 1834, he stopped overnight with William W. Campbell.[2] For October, 1843, the following entry appeared: "On motion agreed that whereas William W. Campbell, late a member of this church is dead, it is therefore ordered that his name be discontinued on our list of members."

In April, 1844, they decided to build a new house of worship on a new site. Their old house stood opposite the present residence of Elder Daniel Topping. They were to build a few hundred yards away where the hard surfaced road now bends as it nears Pantego from the west. The minute read:

"On motion agreed that Thos. J. Latham, James W. Gaylord and Joseph D. Satchwell be appointed commissioners to receive contributions to build a new meeting house (the place hereafter to be agreed upon) and also trustees for the church for the land it's to be built on."

Following were some interesting cases of discipline. April, 1839: "The case of Brother H. against Bro. B. was taken up and the parties heard and it was agreed that the said H. and B. be set apart from the communion of the church till further satisfaction be made; or they be reconciled." July, 1844: "On motion agreed that the case of Bro. S. be referred to the Elders, Bros. Jno. Smith, Wiley Wilkinson and James B. Adams and report at next meeting." They submitted a report as follows, signing it, "your humble servants."

"At our meeting held first Lord's day in July last the case of S. was referred to the Elders of the church for consideration and in the discharge of their duty they assembled together for that cause with his letter giving accounts of himself before us and after due consideration find ourselves bound with sighs of lamentations to say that he should not be held as a member of our church neither have a name on our list of members."

That the sisters must also abide by the rigorous discipline was seen in the record for January, 1846. Sister M. was visited by a church committee upon whose report it was "agreed that her name be continued but that she be set aside from communion for the time of six months."

May, 1846: "On motion agreed that Bro. O. J. be excluded from this church for Schism or apostasy, as he renders no reason for requesting his name erased from our list of members."

Old Concord was much interested in the proposed union of Disciples and Free Will Baptists which was effected at the special meeting at Hookerton, May 2, 1845. The following minute for April, 1845, related to this:

"On motion agreed that Bro. Samuel T. Carrow be appointed a delegate to the convention to be held at Hookerton to commence on Thursday before the first Lord's day in May next and that 50c be sent from this church by him to defray the expenses of printing minutes, etc."

During the next year the reaction of those who would not enter the merger was felt. A local Free Will Baptist Church was organized. Jos. D. Satchwell was made its clerk. It was ordered by the Disciples that Satchwell should be given "a copy of all the letters of resignation of all the members that have left this church and joined them." And the letter sent by Concord to the General Conference of 1846 was revealing. It follows:

The church of Christ meeting at Concord, Beaufort County. To the ministers and messengers composing the Bethel Conference and union meeting of the Disciples of Christ to be held at Post Oak Grove, Craven County, Send Greetings. Dearly Beloved:

We have appointed our worthy brethren Daniel L. Burgess and William F. Flynn and Samuel Windley, our messengers to meet you in conference. We also remit by them two dollars to the use of the conference. During the past year we have received by letter seven, baptized one, dismissed one, dead eight, excluded two, and thirty-one has withdrawn. Our present number in fellowship is one hundred and eleven. Brethren, keep your self unspotted from the world, live a Christian life, adorn the doctrine of Christ our Savior, neglect not the assembling of yourselves together as the custom of some is, but be steadfast, immovable always abounding in the works of the Lord. If reproaches and revilings be ours let us go forth unto Jesus without the camp bearing his reproach for here we have no continuing city, but will seek one to come. By him therefore let us offer the sacrifice of praise to God continually that is the fruit of our lips giving thanks to His name. But to do good and to communicate forget not for with such sacrifice God is well pleased. Brethren pray for us for we trust we have a good conscience in all things willing to live honestly, and now the God of peace that brought again from the dead our Lord Jesus Christ that great Shepherd of the sheep through the blood of the everlasting covenant make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight through Jesus Christ to whom be glory forever and ever, Amen.

The following officers served Concord in January, 1848: Thos. J. Latham, presiding Elder; John Smith, Jas. W. Gaylord,

James Windley, assistant elders; Jesse Windley, William A. Eborn, deacons; Samuel Windley, Clerk.

In January, 1849, Josephus Latham was given a "letter of recommendation" for the ministry. In March following it was "agreed" that he "have license to preach, and that Elders John P. Dunn, Benjamin Parrott, and Robert Bond, or any two of them assist in ordination, and that they give him a certificate of the same."

In August, 1849, John R. Winfield "was received," as a member of the Church. He served the Church as pastor from 1855, to 1873, also several years at a later period from 1875 onward. Augustus Latham, Jr., was pastor in the interval. The church grew to a large membership under these ministers. Fifty-one years ago the old house of worship was abandoned and a new one erected in Pantego, which was dedicated by John R. Winfield on the First Lord's Day in September, 1876.

Notes

[1]First paragraph, "Letter VI," in "Memoirs of Thomas Champbell," by Alexander Campbell, a volume which gives the three North Carolina letters of Thomas Campbell on pages 152-164. [2]Geo. C. Respess in Watch Tower, March 17, 1905.

Chapter XXVII

OAK GROVE (PITT), WELCHE'S CREEK, AND PLEASANT HILL

Oak Grove (Pitt)

This Church in Pitt County, was formally organized October 25, 1834. It is apparent from the minutes that it had been functioning as an unorganized group for some time. Its present building which is near the original site is about five miles south of Robersonville, and about sixteen miles northeast of Greenville. Following was their organization Covenant and roll:

We whose names are under written being called by the grace of God as we trust and formed into a church known by the name of Oak Grove we believe the old and new Testament contains all things necessary for the salvation of all Adam's posterities, and that God shall not engage to save any but such as truly repent of their sins and unfeignedly believe in God through Jesus Christ and all that do comply with Christ's commands in this world, God for the great love he hath for his Son Jesus Christ will finally save them with an everlasting salvation: —Henry Roberson, George Britten, Nathaniel Keel, Daniel Hill, Josiah Taylor, Thomas Roebuck, John Percey, Richmond H. Terry, Achron Hill, Nancy Brown, Mary Terry, Judiah Britton, Pollyann Daniel.

Their first officers were: Jeremiah Leggett, Pastor; Henry Roberson, Clerk; and George Britten and Nathaniel Keel, Deacons. It was requested that Henry Roberson "draw rules of order and decorum for the government of this Church." He did so and it was adopted. It follows:

A decorum, or

Rules of Conference from a long series of experience of Christ we are convinced of the necessity of convening to go there as often as may be in order to hold conferences and to discharge our duty in watching over each other as Christ has commanded; ordained therefore that the following decorum be a rule for the Church at Oak Grove in Pitt County to conduct herself by in her future conferences and we will not forsake the house of our God. And let us consider one another to provoke unto love and good works not forsaking the assembling of ourselves together as the manner of some is. (1) The conference shall be composed of the members of this church only unless any of the members of other Baptist Churches be pres-

ent and in such case the church may order the Moderator to invite them to a seat. (2) Conference shall be opened and closed by praise or prayer to All Mighty God. (3) One shall be chosen to preside as who shall be moderator to be addressed under the apellation of Brother Moderator. (4) The members names being regularly enrolled shall by the clerk be distinctly called over, Acts 1st, 15th verse. (5) A door shall be opened for the admission of members but none shall be received but by unanimous consent and when full satisfaction shall be obtained the pastor or deacon or moderator shall manifest the same by giving them the right hand of fellowship and thereby receive them in due form, 1st. Peter 3rd. 15th V. And they gave us the right hand of fellowship. (6) No complaint shall be brought into conference against a brother or sister respecting crimes of a private nature until the aggrieved party have complied with the directions given by our Lord in the 18th chapter of Matthew verses 15, 16 and 17. (7) But one shall speak at a time who shall rise from his or her seat, address him who shall preside under the apellation of Brother Moderator. (8) Every motion made and seconded shall come under the consideration of this conference unless with drawn by the member who madest. 1st Cor. 14, cp. 40 v. (9) Every query presented shall be three times read and before it be received the moderator shall put it to vote according to the majority for or against, it shall be answered accordingly. (10) If any member neglects to attend conference the same is disorder; absenting him or herself from conference without leave the same is disorder. Any member whispering or sleeping in time of a public speech the same is disorder. No two or more shall speak at a time, or any member speaking without rising from their seats and addressing himself to the Moderator the same is disorder. Any member speaking more than three times to one thing without leave the same is disorder. Any member being grieved at thing done in conference and shall hold his or her peace and not let the same be known until conference rises shall after speak of the same to confusion it is thereby deemed disorder. Any member speaking or acting in wrath or anger or a disorderly manner as it shames religion and wounds cause of God grieves Christians it is hereby deemed disorder. If moderator shall neglect to politely and timely reprove any member that transgresseth any of these rules or himself behave in any manner irreverently in time of conference the same is disorder and therefore is liable to be reproved by the church.

Some interesting minutes of their "quarterly meetings" concerning their observance of the Lord's Supper are as follows: October 25, 1834: "Motion made (and adopted) that this Church commune Quarterly." March, 1851: "On motion agreed not to commune till next Sunday at our Union Meeting." December, 1869: "Motion agreed that any bro. or sister belonging to this (Church) who do not comune when present shall render thare reason at the next Conference." October, 1870:

"On motion the Conference agreed to commune every meeting or Monthly."

Certain days were consecrated by the Church to fasting and prayer. December, 1834: "Resolved that Saturday before the 4th Lord's Day in next month we set apart for fasting and prayer."

They soon felt the need of co-operation with adjacent Churches. "May Meeting, 1835. Resolved that this church join the union with the other churches of the same persuasion and represent ourselves by our delegates and letters. Whereupon Brother Roberson appointed write the letter and to carry it to the union meeting at Smithwicks Creek Friday before the 5th Sunday in May, 1835."

They provided for the ordination of the first minister from their group in November, 1836, as follows: "Ordered that Jeremiah Leggett, John Leggett and Daniel Leggett be requested to attend our quarterly meeting for the purpose of ordaining Bro. Henry Roberson, a minister of the Gospel."

They were strict in requiring attendance at their quarterly meetings.

"Saturday before 4th Lord's Day in April 1840. Conference met Brother George Britton moderator. Ordered that our list be called. Ordered that Insigniffication marks made on all members that fail to answer to their names for two meetings together, without sixkness or some unavoidable."

In August, 1851, they took further steps.

Resolved: That if any member of this church shall absent himself from three conferences in succession the same is disorder, and may be called to an account for the same, in manner the church deems most proper.

Resolved: Further that if any member being sited in for the above offence shall fale appear or by some other mense to render satisfaction for three other successive conferences, the same is extreme disorder and a violation of the union and fellowship of the church. And no satisfaction comming to hand at the next conference his name may be taken from our list that they be numbered not with us.

Resolved: Further that if any member should be so faithless and sloothful as only to attend quarterly so as to escape the above resilutions; the same is disorder; and may be called to an account for such lasiness and neglect by the church.

Sometimes the preacher was disturbed by non-attendance. July, 1853: "Elder Henry Roberson offered the following query, is it rite fore a member of a Church to absent themselves from

the church when it is in their power to come. Answer, no it haint rite. Query, is it rite to keep a members name on our list that dont come for five or six meetings. Ans. No, without a good excuse.'' Occasionally there was full justification revealed. May, 1854: ''On motion agreed that inquirey be made respecting Brother O. knot at ending church. Satisfaction was given by his wife who stated that it was oing to his afflictions.''

In September, 1848, the church came to an open affiliation with the Disciples.

''A motion for a letter to be sent to the Bethel Conference for membership into that body which was done and then agreed Brother Terry to bear the same.''

In October, 1849, Henry T. Brown was elected Church Clerk. His expression upon assuming that function is of interest. ''I now take my pen in hand as clerk of the church at Oak Grove and can only say that I hope the Lord will guide my heart as well as my pen in the path of truth and holiness that after weighting on a Christian church that I myself might not be a castaway.''

In March, 1850, they expressed a sense of obligation to their pastor. ''On motion agreed that we give John A. Leggett something at our next meeting for his faithful attendance on our church as an emblem of our good wishes and the respect we have for him.''

An instance showing their conscientious adherence to a principle in their decorum was in the minutes for July, 1850.

''A difference having taken place between R.— and B.— and T.— of this church, it having bin brought forward before taking the stepts of the Gospil it was thode out by a motion to that effect. On motion, agreed that they procede to take gospil order.''

Unfavorable weather sometimes hindered Church attendance.

''Saturday before the 4th Lord's day in February 1853 there was no conference held owing to a grate rain and mutch water in the swamp.''

Here and there we found brief eulogies. May, 1858: ''Our Sister Judah Britten departed this life the next weeke I think after March Meeting. Our Sister had bin a very attentive member ever since she joined the church and was always apt to fill her seat at meeting. There never has aught bin found against

her since she joined the church that writer knows of. Her daughter dide only about a fortnit before she did, who was formerly a member of this church but had taken a letter of dismission, who we have not aught against." June, 1871: "On motion the name of Catharine Crandel was erased from the church roll on account of her passage across the cold river of death, with all the honors of a devoted Christian." Occasionally the cause of one's death was indicated. January, 1854: "Our Sister Tillitha Keel expired the fore part of January, 1854. She had bin subject to spasm for several years whitch we suppose was the cause of her death."

They found another recruit to the ministry. November, 1859: "On motion agreed that Brother Thomas Robuck bee sit at liberty to exercise in the ministry, wherein we trust he is cald and that he exercise freely at this plase and that he receive a surtificate to that efect, Whome we commend to whomsoever it may come."

Stanley Ayers had been chosen as their pastor, October, 1859. In the meeting, the following March they showed their appreciation of their new pastor. "After list being cald we then threwe in a small amount to our pastor, Brother Ayrs."

In March, 1863, it was recorded: "In consequence of the war which has been raging so long in our once happy country this record has been neglected, since the clerk and pastor have both been absent for a long time."

In August, 1863, J. J. Harper held them a meeting with twenty-one additions, "by which the church was much revived." March, 1864, "Josephus Latham was chosen unanimously pastor of the church during the time that Bro. S. Ayers remains in the War." That summer they "had some additions by letter the persons having been baptized in the army."

They endeavored to establish systematic giving. November, 1868: "Motion agreed that every quarterly meeting on Saturday should be a day of contribution with the members of this church to pay to the treasurer according as the Lord has prospered them." May, 1869: "Motion agreed that colection be taken up monthly among the members at this place for the support of the poor members to be payd to the tresuer of this church."

Their action toward the ministry in September, 1870, is of interest. "On motion the church of Oak Grove shall not be closed against any of our preachers, while in fellowship with any of the Disciple Churches, unreported, untried, and has a license and ordination from the church to which he or they may belong."

Oak Grove would not have the Brotherhood unmindful of the providence of God, manifest in fruitful seasons and the increasing prosperity of His people. September, 1871: "On motion the congregation worshiping at Oak Grove send a request to the general conference that they pass a standing throughout the bounds of the said conference to set two days each year, one in the Spring and one in the fall to ask—1st, the blessing of God upon our labors, and the 2nd to return thanks for blessings rec'd."

Welche's Creek

This church was located in Martin County, about three miles south of the present village of Dardens.[1] It was a mile and a half from the stream of Welche's Creek, the dividing line between Martin and Washington Counties. McLawhorn percosin was in the rear. Out of this congregation, which has long since disappeared, came Christian Hope in Washington County, and Poplar Chapel, in Martin County, Churches built by Disciples.

The old frame meeting house of Welche's Creek was considered a large building. It was weather boarded with pine boards one inch thick. It never had a stove in it. It would seat about 150 whites. The "shed," provided for the negroes at the side would seat about 100 of the colored people. This was at the left of the "preacher's stand," forming part of the auditorium. All of the "benches" were simple frame boards without backs. Lengthy sermons were the order of the day. Tallow candles gave the evening light. The pulpit "stand" was characteristically tall. It was on a platform elevated four feet from the main floor. There was but one glass window. It was back of the pulpit, in the gable end of the house. Other "windows" were made of boards nailed together, operating on hinges according to the requirements for ventilation and light. When ceremonial feet-washing was administered there was no mingling of the races. The blacks exercised in this on their side of the "color line," in the "shed."

The minutes of Welche's Creek which we discovered begin with December, 1836. How long the Church had existed before this, we do not know. It was first enrolled by the Bethel Conference in 1830. John M. Gurganus was the pastor when our records began. Frances Ange resigned the Eldership. Gabriel Ange and Wiley Moore were chosen as the Elders. The membership list did not appear until March, 1845. Twelve heads of families were given on the register then as follows: Ange, Bateman, Browning, Cayton, Cooper, Garnet, Griffin, Gurganus, Holis, Moore, Salenger, and Waters.

In September, 1837, they asked the Bethel Conference to meet with them in 1838. The minute read: "On motion of brother Gabriel Ange agreed that a pertishion be sent in letter for the next General Conference to be held at Martin County Christian Union Meeting House." The Conference did not come to them in 1838. It did, however, in 1842.

A well is a necessity for a country church. So we found this curious entry for September, 1838.

"On motion agreed that brother Bryant Watters and Charles Watters shold be exsempt from their tribit for three years, 1836, 1837, 1838 which is 50c per year wich amounts to one dollar and fifty cents. They receive 50c from the nabors round wich the hole amounts two dollars for Diging a well for the use of the church." The laborers were "worthy" of their hire.

William C. Gardner often preached to them. He was concerned about attendance in the "quarterly meetings." June, 1840: "On motion of brother Gardner agreed that if any member fales attending two quarterly meetings they shall be liable to show cause for their non attendance. And if they miss three quarterly meetings they shall be sited in to the conference to show cause why they do so."

Unpaid church pledges troubled them. They would sometimes call for a fresh start. September, 1843: "On motion agreed that the sums subscribed to the Church subscription that is not pade shall waste off up to the date 1844 and start from that date."

There was once a strange divergence in the form of baptism which came under congregational discipline. September, 1844: "Brother Jacob Tench reported that agreeable to orders he had served a sitation on brother William C. Gardner to this con-

Group, Ministers of 1898

This group was at the State Convention of the Churches of Christ at Salem Church, near Grifton, 1898.

Back Row, from left to right: L. M. Omer, M. S. Spear, Geo. T. Tyson, J. R. Tingle, R. W. Stancill, H. S. Davenport, Willis R. Williams, and W. G. Johnston.

Middle Row, left to right: Malcomson Pittman, S. W. Sumrell, Isaac L. Chestnutt, J. F. Cross, J. B. Greenwade, and T. W. Phillips.

Front Row, left to right: J. S. Henderson, C. W. Howard, B. H. Melton, Dr. James Butchart (missionary on furlough from China), I. W. Rogers, W. J. Crumpler, and Joseph Kinsey.

They were all ministers except Willis R. Williams, T. W. Phillips, W. J. Crumpler, and Joseph Kinsey, who were representative laymen.

Carolina Institute at Old Ford

ference whitch case was laid before the church and demanded his credentials for baptizing 3 persons by pouring water on their heads and contending to the correctness of the form by saying he could find as much scripture to for baptizing by pouring as Elder Gurganus could by imersion and said he had no remourse of conscience for the act he had comited."

In March, 1848, James Moore was chosen Assistant Clerk, and Elder, and Malachi Ange was made an Elder.

Pleasant Hill

This church in Jones County is located about sixteen miles southeast of Kinston. The minutes we have are meager. The details of the earliest years of Pleasant Hill were supplied in a letter by W. G. Fordham, Sr., written in 1897. He worshiped in the church from her beginning. He said the first church building there was erected in 1837 or '38. Dempsey Morgan was the carpenter. It began as a Free Will Baptist Church. They occupied the meeting house of the Quakers prior to the building of their own.

Nine family names were on the original roll of Pleasant Hill given by Fordham. They were Adams, Brown, Fordham, Gooding, Jarman, Stricklin, Tindall, Turner, and Westbrook.

The first preachers at Pleasant Hill were Robert Bond, John P. Dunn, Thos. J. Latham, and Henry Smith. After them came John B. Gaylord, John Jarman, E. S. F. Giles, Josephus Latham, Jesse T. Davis, Peter E. Hines, and William Heath.

The first Elder was Emanuel Jarman. First Deacons were William Brown and William Gooding. Recruits to their membership from 1838-40 were the families of Joseph Kinsey, Sr., and John Jarman. Fordham said: "About the year 1842, Brethren Stephen Gooding and Furney Stricklin and J. H. Kinsey and myself were all baptized the same day." Some later officers in this early period were J. H. Kinsey, W. Ballard, W. G. Fordham, Sr., Cyrus Brown, Stephen Gooding, David King, W. B. Nunn, Isaac Gooding, and Benjamin Brown.

Fordham said: "During the war the last pastor we had was Bro. P. E. Hines up to the Spring of 1862, when the Yankees took New Bern; then he failed to come any more." J. J. Harper also preached here some during the War period. Much of the time they "kept the church together by holding prayer meet-

ing.'' After the war ''the people seemed to be ripe for the Gospel of Christ.'' So Josephus Latham held for them a meeting with sixty additions. After that he was their pastor for two years. He was followed by Joseph H. Foy and Moses T. Moye.

In 1868, Joseph Kinsey and Jos. H. Foy, were associated in conducting ''The Pleasant Hill Academy,'' using this old meeting house of the Pleasant Hill Disciples as their only building equipment. It was here that Senator F. M. Simmons received a part of his elementary training.

Notes

[1]Information from personal interview of the author with A. B. Waters, Dardens, N. C.

Chapter XXVIII

KINSTON, BROAD CREEK, AND CONCORD (PAMLICO)

Kinston

Little Sister was the name of a Baptist Church which continued for some years from about 1830 in the Neuse Association. Its "meeting house" was located about seven miles north of Kinston. It was used also for the community school. It is said that the building was adapted as part of the present residence of Heber Worthington, present Sheriff of Lenoir County.

The minutes recorded the founding of the Church of Christ at this place with her covenant as follows:

We whose names are hereunto annexed, having heretofore been baptized, upon a confession of our faith in Christ, as the only Savior of sinners, believing it to be for the glory of God, and our mutual comfort and edification, to be constituted into a gospel church, founded on the Apostles and prophets, Jesus being the chief corner stone, have called on Elders Robert Bond, and J. P. Dunn to officiate and set us apart according to gospel order, at Little Sister Meeting House, on the 21st day of January, 1843.

1st. We take the scriptures of the Old and New Testament to be the word of God, the revealed will of God to man, and the only proper rules of our faith and practice as Christians.

2nd. We do solemnly agree to give ourselves to the Lord and to one another. Submitting ourselves to the government of Christ as the King and Head of His church.

3rd. That we will endeavor to keep the unity of the spirit in the bond of peace avoiding all discord or cause of disunion.

4th. We promise to maintain Christian communion and fellowship with each other in the public worship of God; not the forsaking the assembling of ourselves together; but embracing all regular, convenient seasons for this purpose, as the providence of God shall permit. And we will exercise Christian forbearance and love one towards another, praying for and sympathising with each other in our various circumstances of life using every laudable means to provoke to love and good works.

5th. We promise individually to pay a respectful regard to the advice and admonitions of the church, and to be subject to its discipline as laid down in the New Testament when exercised in the spirit of the gospel.

6th. We do in the name of the Lord, solemnly agree to the above constitution adhering to it, as far as God may enable us, and whosoever amongst us shall be found deviating therefrom, shall be dealt with as the law of Christ directs.

The roll of nine Charter members "annexed" was as follows: "Male Members—Jacob Parrott, Senr., Robert Bond, Walter Dunn, Senr., John A. Parrott. Female Members—Cynthia Dunn, Patsy Dudley, Elizabeth Bond, Lany Jones, Persis Parrott."

From the beginning this congregation met at Kinston and was called the Church of Christ. They erected a Chapel at the corner of Gordon and Heritage Streets, on the banks of the Neuse River. By May 13, 1843, there had been nineteen additions to the original group. Meetings in the Summer of 1843 added eight more whites and three slaves. The first officers chosen were: Robert Bond, Elder; Jacob Parrott, Sr., and Green Taylor, Deacons; and John A. Parrott, Recorder. A few years later, (August 1848) Walter Dunn, Sr., and John McKinney were appointed additional Elders.

The first preaching was done by John P. Dunn, Wm. Rhem, and Robert Bond. Other ministers serving them at an early date were E. S. F. Giles, Henry Smith, and John Jarman. The office of "pastor" was but little known in that day, the eldership for the most part functioning in that capacity. The membership at Kinston grew from the evangelistic meetings held by John P. Dunn and others at Little Sister. They adopted the second Sunday in each month as their "preaching day." The Saturday before each second Sunday was to be used in congregational meetings for "mutual edification of the church" by fellowship and devotion to Bible study. The first lesson assigned was the first four chapters of Luke.

The Kinston church from the beginning has been widely interested in State activities. In 1846, a "preaching day" was postponed, "owing to persons wishing to attend conference at Post Oak, Craven County."

They joyfully observed a certain command of the Lord. March 1847: "Preaching from Elder Bond after which we proceeded to the water for the purpose of baptizing Brother Noah Dunn and wife. This is very cold for March but the young converts do not seem to shrink from their duty and wish to

wait for a more convenient time but seem to be in the spirit of the man of former days who said here is water what doth hinder me from being baptized."

The temperance crusade came, and there was fine response. August, 1847: "We had a lecture upon Teetotal abstinance from all intoxicating liquors as a beverage, from Brother E. S. F. Giles, after which 45 signed the pledge composed of men and women."

John B. Gaylord was their first resident preacher. He preached his first sermon to them January, 1848. He and his wife Ann Gaylord were "received as members of this Church," the following August.

In the observance of the Lord's Supper they desired a unanimous Church. October, 1848; "Resolved by the church that the church list shall be called at every stated meeting on the second Lord's Day in every month before breaking the loaf and the absentees noted to give the reason of their non-attendance at the next meeting." Also at this meeting W. B. Wellons, of Suffolk, Virginia, minister of the Christian Connection preached to them.

Evening services were held by the ordinary candlelight. October 24, 1848; "Jacob Parrott paid to J. B. Gaylord; For candlesticks for Church use, $2.25; for candles for Church use, thirty cents." Likewise in May following, $1.40, "to J. B. Gaylord to seven pounds, candles."

Their first Elder, Robert Bond died on April 7, 1849. At their next monthly meeting they held a memorial service for him.

In February, 1851, Jesse P. Neville, State Evangelist, first appeared in their pulpit. In April following they paid him twenty dollars, which was half of their apportionment for State Evangelizing for that current year.

A minute for April, 1851, John B. Gaylord, Recorder, was as follows: "It was agreed by the church that Friday before the 4th Lord's Day in the present month was set apart for the church to fast and pray in behalf of the church."

Kinston was soon the parent organization to a new church. July 1851: "Sisters Elizabeth Bond, Julia Bond, and Martha Harvey applied for letters of dismission. And also Sister Sarah Jones and Brother Mathias Harvey and was granted by the

church for the purpose of constituting a church at the Rose of Sharon Meeting House, Lenoir County, North Carolina."

The District Co-operation Meeting was held in their church, November, 1851. Three hundred and thirty dollars in total cash offerings was reported. They planned to employ an evangelist. This was the fund which brought Dr. J. T. Walsh to the State the next Spring.

Adversities of weather affected their church services. Fifth Lord's Day in November, 1851: "No preaching on account of very rainy day."

Dr. Walsh preached his first sermon in their pulpit, April 11, 1852. May, 1852: "This church also agreed to be one of a specified number to sustain Brother Walsh as an evangelist during the balance of the Conferential year or till the middle of October."

After the death of John B. Gaylord, "much esteemed friend and brother," there was a break of more than a year in the Clerk's record. James W. Parrott was chosen Clerk. He began his minutes as follows: "The church believing it to be their duty to elect a clerk and believing me worthy to act as such, therefore I was chosen at September meeting 1853. I pray God to aid me in the discharge of the duty conferred on me that I may meet the unanimous approbation of all the members of the church of Kinston."

In February, 1854, they were visited by Isaac Moore, "who addressed the audience at Considerable length on Bible revision." This was arranged by Dr. Walsh. Disciple leaders were enthusiastic about the plan of Bible revision.

In time they had to attend to improvement of their building. August, 1858: "At the regular Quarterly Meeting, the Church resolved to draw up a subscription for repairing and enclosing the meeting house." By May, 1859, over five hundred dollars had been raised for building repair, of which two hundred and twenty dollars and three cents was "Amount received from Ladies Fare."

In 1859, the officers were: Elders, Reuben Barrow, James W. Cox, and James M. Harper; Deacons, Green Taylor and Moses W. Campbell. In February, 1859, R. W. King became church clerk. The Trustees then were: Reuben Barrow, James W. Cox and Green Taylor. In May, 1859, these trustees were

empowered by action of the church to "make a compromise with W.—concerning that portion of church lot which was sold off by said W.—after he had given a deed to the church on the best terms they can and that the action of said trustees in making said compromise to be final."

In September, 1864, George Joyner was chosen pastor. Invited by a member of the Third Regiment, North Carolina Home Guards, he "visited that Regt. at 3:00 o'clock in the afternoon (November 27, 1864) and preached to a large and attentive congregation, from the 104th Psalm."

In December, 1867, the church "extended an unanimous wish for Brother Battle (Amos J. Battle) to preach for them regularly on the second Lord's Day in each month."

August 1st, 1868: "Disciples met in their church at early candle light. Preaching by Bro. J. H. Foy." This was the first appearance in the Kinston pulpit of Dr. Foy.

Virgil A. Wilson came as evangelist in May, 1870. The Second and Third Districts held a combination "union Meeting" here then, to which Wilson gave some "powerful" discourses. Of the last evening it was said: "Brother Wilson again preached and his reasoning was so clear and strong the following named persons came forward at the close of the discourse and made the good confession and received as candidates for baptism, viz: Andrew J. Loftin, George E. Rountree and Betsy Watson."

The following minute of July 30, 1870, showed the calling of their first, full-time minister.

Bro. S. H. Rountree proceeded to make a statement to the conference how long the church had been without a pastor and the great necessity of electing one, when it was moved and seconded that Bro. Joseph H. Foy be elected to that position, and upon its being put by the Moderator, he was declaimed unanimously elected pastor of the church of Christ at Kinston, and they further pledged themselves to pay him eight hundred dollars, for his services, requiring him to preach every Lord's day.

Foy resigned by reason of "declining health" in May, 1871. The church "reluctantly" accepted this and in a resolution expressed, "their high appreciation of the ability, zeal and Christian fervor that has characterized the pulpit and private ministrations of our esteemed brother."

Early in 1870, the Disciples moved their original house of meeting, to a Caswell Street site. Josephus Latham in a letter to Moses T. Moye dated April 12, 1870 said: "Kinston Church house is moved to a better part of town."[1]

J. J. Harper first appeared in the record as preaching there, December 10, 1872. Sixteen years later he was called as their pastor, and served them while they built the new brick church on Caswell Street.

Moses T. Moye was seen in the records for the first time under date of August 10, 1873. Some other ministers serving them before completion of their Caswell Street plant in 1894 were: Dr. H. D. Harper, C. W. Howard, E. E. Orvis, and H. C. Bowen. C. W. Howard preached first for them on July 16, 1876.

Occasionally the clerk was complimentary in his remarks. Commenting on the preaching of Dr. John T. Walsh, June 20, 1880, he (N. D. Myers) wrote: "The Dr. then spread himself and preached a most excellent sermon as usual."

F. M. Green on his mission to reorganize the State Missionary Service preached here September 21, 1883.

George Joyner came for a second ministry in January, 1885, but died September 17, that year. Then the business of the church was put into the hands of a Committee composed of Dr. J. T. Walsh, A. J. Loftin, D. R. Jackson, Dr. H. D. Harper, H. C. Bowen, of this congregation, and Brothers J. M. Mewborne, and N. J. Rouse, resident Disciples, who were "requested to act with the officers of the church in the transaction of business till the end of the present Convention year."

Their growth demanded new equipment. June 26, 1886: "Brethren A. J. Loftin, Jas. E. Nunn, D. R. Jackson, N. J. Rouse, and J. F. Dupree were appointed to consider cost, style, etc., of a better house of worship and take steps towards building."

A loan was negotiated and construction was satisfactorily completed. May 22, 1892:

> The church adopted the following resolution: Whereas we the congregation of Disciples of Christ, in Kinston, North Carolina, are in need of money to aid in completing our church house now in course of erection, therefore resolved that J. J. Harper, J. F. Mewborne, E. M. Hodges, N. J. Rouse, S. H. Loftin, Dr. H. D. Harper, the Building Committee here to fore appointed by this congregation to contract for and direct the building of said house of worship, and to pay for the same out

of any funds coming into their hands for that purpose, and now acting as said building committee, be and they are hereby authorized and empowered to borrow on such terms as they think proper whatever amount of money may be necessary to aid in completing said church house, and to mortgage and convey, as security, said house and the land on which it is situated, being lot No. 41; in the plot and survey of the Town of Kinston, and to act for this congregation in all matters necessary and proper to obtain said funds and to bind said church property as security to the party loaning such funds. Adopted by a majority of members present on a rising vote.

Broad Creek

This church is five miles east of New Bern, in Pamlico County. It was organized by Henry Smith on January 6, 1844. Enoch Holton was the first Elder, and William Barrington was the first Clerk and Treasurer. The original roll shows seventeen heads of families as follows: Barrington, Brinson, Caton, Canady, Cuthrell, Cutler, Daw, Dunn, Edwards, Everington, Fulcher, Gaskins, Hartley, Holton, Simons, Thomas, and West.

In 1844, Craven County embraced the territory of Broad Creek Church. Pamlico County was not formed until 1872.

Following was the Clerk's rendering of the agreements ratified at the founding of the church:

State of North Carolina, Craven County.

The following is a list of resolutions by which the church of Christ at Broad Creek consent to be governed by. (Set your affections on things above).

1st. Resolve—That the members which constitute the church of Christ at Broad Creek wishes to live through life's uncertain length in Christian love and union and live in peace with every man. As furforth as lies in their power.

2nd. Resolve—That we the members of this body, the church agrees to take the Bible for our Criterion and guide to be governed and guided by it, and it alone.

3rd. Resolve—That our position is an elevated one and our mission pure, our calling is of God and the end everlasting life. Therefore, we as brethren and sisters let us press towards the mark for the prize of the high calling of God in Christ Jesus. Whose essence is love and whose delight the eternal happiness of all those who love and obey Him.

4th. Resolve—Let us love one another. For if we love one another God dwelleth in us and His love is perfected in us. Let us therefore not love in word but in deed and in truth for our religion consists not in opinions but in assurances, not in speculation but in practice. So then

let us search the Scriptures for in them you think ye have eternal life and they are they which testify of me.

5th. Resolve—That each member's name shall be enrolled in this book.

6th. Resolve—That when any person or persons who may join the church that their name or names shall be enrolled, also when they were baptized.

7th. Resolve—That if any member dies his name shall be dismissed on the account of their death and that the clerk shall keep an account of all the proceedings carried on by the church or in the church.

8th. Resolve—That if any member or members who may not or who will not attend regular to the church, that member or members shall make known the cause why they do not attend.

9th. Resolve—That the church by a vote agrees and sanctions those resolutions.

John B. Gaylord was ordained to the ministry here, October 5, 1845, the pastor Henry Smith, and Enoch Holton, officiating. Gaylord was then a coach-maker in New Bern. Later he removed to Kinston and was the Disciples' first resident preacher in Kinston.

Broad Creek affiliated with the Disciples from the beginning. After the Disciple merger with the Free Will Baptists in 1845, Jacob Utley sought to effect a reaction at Broad Creek to the Free Will order. This was prevented by the faithful Henry Smith and Enoch Holton.[2]

The Church was reorganized on January 1, 1866. Isaac Holton was chosen pastor, also Clerk; and Alonzo J. Holton was chosen assistant Clerk. William Dunn was appointed Elder; and J. B. Holton and Jesse L. Barrington were appointed Deacons.

Alonzo J. Holton was ordained to the ministry in this church, October 9, 1866. He is the oldest living minister of the North Carolina Disciples of Christ. He is a charter member of the North Carolina Christian Missionary Society.

George Joyner, in a "Tour" of Pamlico County, preached at this church in October, 1854.[3] After his visit he said of Broad Creek: "There are some excellent brethren in the church there —praying brethren—those whose hearts are interested in the cause of Christ and the conversion of sinners. May the good Shepherd watch over them for good."

Joyner was grateful for the many years of good service by Henry Smith in planting the cause in that region. He commented:[4] "While traveling through those bogs and swamps, I often thought of the travels and fatigue to which our aged and venerable bro. Smith has been exposed. Ah! my aged brother, you have toiled long and faithfully in the cause of our Master; you have taken many weary steps in his service; and your salvation is nearer than when you first commenced."

Concord (Pamlico)

This church is in Pamlico County near the rural postoffice of Florence. It was originally constituted as a Free Will Baptist Church in 1802 by Joseph Smith and James Roach. The original building stood on Moore's Creek near its confluence with Chapel Creek. The old building, constructed of "heart pine" yet stands. The present Concord plant of the Disciples is at a near-by site.

Henry Smith came here and organized the Disciple group in April, 1844. Robert Whorton of Whortonsville, born February 28, 1835, was present on the occasion of the organization of the Disciples at Concord.[5] He was over 9 years of age. The occasion was dramatic and he remembered some of the incidents. He said that Jacob Utley was there seeking to hold them to the old order. Smith confessed that for many years of his ministry he had been mistaken in the use of the creed and discipline. Utley inquired: "What has become of the many you have led in error and who have passed on to the judgment." Said Smith: "If they did as I have tried to do and lived according to the best light they had, all is well."

The first roll of the Concord Disciples' organization gave twenty-six heads of families as follows: Ball, Broadwaters, Brothers, Caraway, Cary, Clark, Daniels, Delamar, Dixon, Fowler, Haveford, Hayman, Ives, Leith, McCotter, Martin, Messick, Morris, Muse, Potter, Rice, Riggs, Slade, Whorton, Wilcox, and Woodward.

It was stated that the church "through the kind providence of God and the assiduous labors of our estimable brother Smith multiplied and prospered." However by 1858, Smith by infirmities of age had long ceased to come. It is then said: "by non-attendance and negligence the church became and now is in

a deplorable condition.'' Some had united with other churches and some had ''made shipwreck of the faith'' and had ''again turned back to the world by following the desire of the flesh.'' So it was reorganized under John B. Respess, pastor.

In his journal of the ''Tour'' of Pamlico County, in 1854, George Joyner said of his visit to this church:[6]

''We arrived and tarried all night at bro. Wm. Lewis', and on Tuesday morning went down to Concord; but on account of the extreme sickly season, the audience was very small, though attentive. I addressed them from 2 Pet. i:16. We have some good brethren at Concord. May the Lord bless them. The Gospel is much needed in that region. There is a vast quantity of ignorant prejudice and superstitious sectarianism there.''

Notes

[1]Letter from Collection of Mrs. J. C. Eagles, Wilson, N. C. [2]Information from personal interview of the Author with Alonzo J. Holton, who stated that his father Enoch Holton had related these facts to him. [3]Christian Friend and Bible Unionist, December, 1854, page 203. [4]Ibid., page 204. [5]Related by Robert Whorton in personal interview with the author. [6]Christian Friend and Bible Unionist, Dec., 1854, page 204.

Chapter XXIX

OTHER PIONEER CHURCHES

In the three preceding Chapters all of the available Clerk's records covering earliest period of the development of the Disciples in the oldest Churches has been used. Of more than twenty churches of the original group no such records have been discovered. Yet a brief story of early times in some of these also may be of interest. To do this, we have gathered details here and there from which to write these short sketches.

Bay Creek

This church was originally known as Bay River. It appeared on the earliest available roll of Bethel Conference in 1829 in that name.[1] It is located in the village of Mesic in the Northwestern part of Pamlico County. Its nearest railway station is Cash Corner. Its name was changed to Bay Creek in 1844, when the Disciple group was organized in it. This was probably done by Henry Smith. The great tidal storm of September, 1913, flooded the lower floors of dwellings in this area. It destroyed the old clerks' records of this church.

Bay Creek reported thirty members in 1845. J. B. Flowers represented it in the Conference of that year. Another representative from this church in the General Conferences of the Forties was Moses Caton.

Beaver Dam

This church is in Beaufort County about six miles east of Washington. It was constituted as a Regular Baptist Church in 1822 by Elders Joseph Biggs and Jeremiah Mastin. The site was deeded to the church by Joseph B. Buxton, December 27, 1822.

By 1829 a group of Free Will Baptists was worshiping there. So Beaver Dam was enrolled with the Bethel Conference that year. In 1845, at the time of the merger with Disciples it had forty-eight members. Its Conference representatives in the Forties were Thomas Everett (1842), and Silas Ange (1844).

The Disciple group at this place was not distinctively organized until April 30, 1856.[2] Amos J. Battle, assisted by Thomas

J. Latham, and Seth H. Tyson, on that date, after a revival resulting in seventeen additions, organized them.

Bethany (Pamlico)

This church is in Arapahoe in the southern part of Pamlico County. We have made repeated efforts to find their early clerks' records but without avail. It was on the roll of the Bethel Conference and Union Meeting of Disciples of Christ, of 1845 with a recorded membership of sixty-three. J. P. Paul represented them in the Conference that year. Their other conference representatives in the Forties were: W. W. Broughton, (1842, '43, '47, and '49); Samuel Willis, (1846); Ab. Broughton, (1847); and Philip Pipkin, (1849).

George Joyner visited Bethany in his "Tour" of Pamlico County. He said:[3]

"On Wednesday (October 4, 1854) we reached our appointment at Bethany. Here we had quite a good congregation, whom I addressed upon the mission of Christ.—Luke XIX:10. There was an excellent feeling in the congregation, and I think much good would result from a protracted meeting there. The brethren seem to be warm in the cause, and I hope they will be rewarded at the last day."

This church has been blessed with long pastorates of some of the strongest ministers of the Disciples. Dr. John T. Walsh preached there for many years. His ministry was constructive. J. L. Winfield bore witness to this. Winfield held them a revival in March, 1873. He wrote afterwards:[4]

"The congregation at Bethany is better posted on 'our position' than any congregation in Eastern Carolina. The officials are men possessing adequate qualifications to discharge, acceptably, the duties that devolve upon them. They all read the *Watch-Tower,* and exert their influence to make it a success. All this is traceable to the manner they have been educated by that noble veteran of the cross, Dr. J. T. Walsh, who is their regular preacher."

Chinquapin Chapel

This church was in Jones County, about seven miles west of Trenton. It was originally a member of the Neuse Association of Regular Baptists. It appeared first on the Bethel Conference roll in 1845, at which time it reported forty-six members. Their

representatives in the General Conferences in the late Forties were W. Nobles and J. H. Dillahunt. The Annual State Meeting of Disciples was held there in 1856.

The original site of this church was in the forest immediately in the rear of the present residence of Henry T. Stilley. During the War Between the States soldiers camped in the vicinity, using most of the timbers of the old church in their camp fires. After the War the walls of a new building were erected. Before completion, however, a new Church called Deep Spring was organized (October 5, 1872), a few miles north. This absorbed the membership of old Chinquapin Chapel. The trustees at Deep Spring were: John T. Walsh, David J. Green, James A. Stanly, W. M. Hawkins, J. B. Pollock, J. R. Hargett, Vincent Civils, F. F. Green, and Z. T. Koonce.

After some years Deep Spring church was abandoned by reason of deaths and removals . Most of the remnant united with Haskins Chapel. In recent years a new church has been built on the road from Phillips to Comfort near the site of the old Chinquapin Chapel. It bears that name commemorative of the early church.

Fellows Chapel

This church was in the southern part of Pitt County, about five miles east from Grifton. For a long period the Disciples, Free Will Baptists, and Episcopalians used the same building. It stood in an elm grove near Johnson's Mills, at the forks of the road, where one road turns northwest leading to the present Ayden, and the other leading northeast to Gardner's Crossroads. After the Disciples organized, they called it Elm Grove for awhile.

The Bethel Conference held its Annual Meeting there in 1839. Disciples' State Meetings were held there in 1852, 1859, 1866, and 1869. Delegates of Fellows Chapel in the Conferences of the Forties were: G. S. Blount, (1846); C. Moore, (1846 & '47); G. Murphy, (1847 & '49); and C. Gardner (1849).

The present churches of Riverside, Salem, and Timothy grew out of this mother church.

Mill Creek

This church is in the southeastern part of Johnston County near Bentonville. It was in the Raleigh Association of Regular Baptists in 1811.[5] It then reported ninety-three members. L.

Caudle was minister. In 1841 it was on the roll of the Bethel Conference with 108 members. The site of the present building was deeded March 21, 1846, by John Harper, to the Trustees, James Lee, Sr., Thomas Ward, and Joel Joyner, Jr. It was "for and in consideration of the advancement of religious instruction and for the sole use and benefit of the aforesaid church of Christ at Mill Creek."

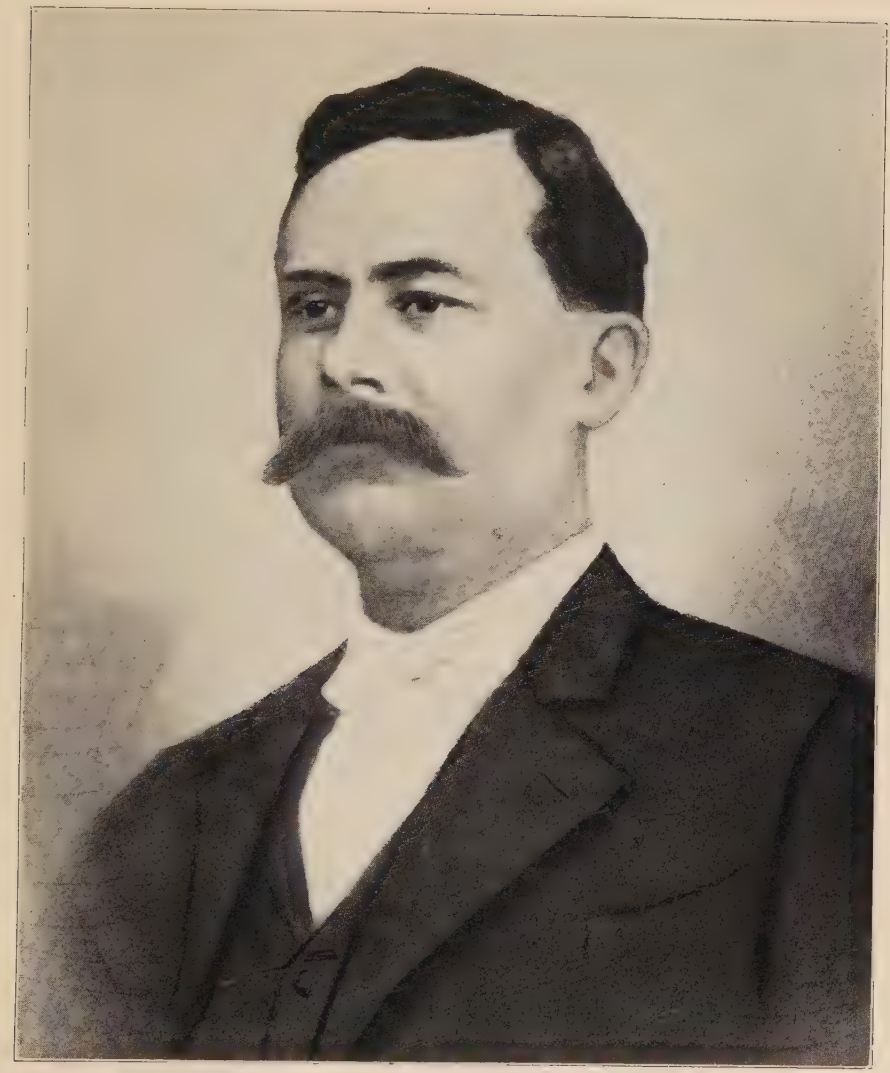
The original log building stood a short distance from the present structure. The new building on the Harper site was erected about 1848, the year when they entertained the Disciples' State Meeting. Mill Creek representatives in the State Meetings of the Forties were: Joel Joyner, Jr., (1843, '46, '47 and '49); Uriah Langston, (1844); Aaron Lee, (1845 and '48); W. G. Bissell, (1846, '47 and '48); W. N. Rose, (1846); John Harper, (1847, '49); and R. Taylor, (1848).

The old Spring at the base of the hill is a landmark, having served the congregation at Mill Creek for more than a century.

Oak Grove (Greene)

This church was in Greene County about seven miles southeast from Farmville. It started in 1830. It was a member of the Toisnot Association of Regular Baptists. It then had nine members. This Association soon merged with the Nahunta, assuming the name Contentnea. This Contentnea Association had in it such famous old churches as Toisnot (Wilson), founded in 1756; Red Banks in Pitt, equally as old, and Tyson's Meeting House, also in Pitt, near the present Arthur. On October 24, 1835, the Contentnea Association passed an anti-missionary resolution in their yearly meeting at Pleasant Plains Meeting House, Wayne County, definitely aligning with the anti-missionary Baptists. This so displeased Oak Grove church that it dropped out of the Contentnea Association and eleven years later, 1846, under evangelistic leadership of John P. Dunn, united with Disciples of Christ. In 1863 the meeting place was removed a short distance, and the name changed from Oak Grove, Greene County, to Corinth, Pitt County. In 1904 Corinth Church was abandoned, the members uniting for the most part with Antioch (Farmville).

In 1835, Matt H. Carr, William Savage, and John Ringold represented Oak Grove for the last time in the Contentnea As-



James Latham Winfield, 1852-1897

Joseph Grey Gurganus, 1850-1882

sociation. The membership was then fifteen. In 1846 when it came with the Disciples, it had only sixteen members. Abram Baker represented this church in the Disciples' Annual Meeting of 1846 and '47 and Daniel McArthur in 1849. It entertained the Disciples' State Meetings in 1851, 1860, 1867, and 1875.

Old Ford

This church is in Beaufort County eight miles north of Washington. It began in 1828, organized by Jeremiah Leggett and Joseph Biggs.[6] At first it was a member of the Kehukee Association. The first pastor was Jeremiah Leggett, but "he having become enamoured with the Arminian tenets" the church was cast out of the Kehukee fellowship in October, 1833. Under the leadership of Jeremiah Leggett and his son Dr. John A. Leggett, the church flourished. It had 160 members when it first openly affiliated with the Disciples in 1846. Its representatives in the Disciples' Annual Meetings were: Jesse Swanner, (1846 & '47); Dr. John A. Leggett, (1847); H. Cherry, (1848); Kenneth Woolard, (1848 & '49); and Louis H. Hodges, 1849.

Old Ford entertained the Disciples' State Meeting in 1888.

Pfafftown

This church is in Forsythe County, in the village of Pfafftown nine miles west of Winston-Salem. As this is the mother church of Disciples in the Western counties grouped about Forsythe we give it a different and more extended sketch. The only living charter member of this church is J. A. Transou of Pfafftown. He is over ninety-five years of age. He gives the following story:

A history of Pfafftown Christian Church will necessarily be to some extent a history of Virgil A. Wilson's work. As Wilson and I were boys together, I knew him well until his father, Dr. Wilson, moved to Dowelltown, one mile from Yadkinville. Then I saw nothing of him until during the Civil War, when he preached one night to a company of soldiers encamped at Pfafftown. They said he was a "Campbellite." His first words caught me. Rising with the New Testament in his hand he said: "My friends, without any of the usual preliminaries, let us come at once to a consideration of the things written in this Book." When Wilson came again I told him I accepted the position of the Christian Church, but feared that, as I was at that time a confirmed Universalist, they would not accept me. He answered, "That's a mere matter of opinion; that has nothing to do with true faith." On Wilson's third visit I became the

first member of Pfafftown Christian Church. Soon others joined and war was declared.

The surrounding country was either Methodist or Moravian, and every church and schoolhouse was locked against us. Then the Methodists brought Rev. Peter Doub to Pfafftown to kill "Campbellism," and for three days Rev. Peter thundered upon us like a volcanic eruption. Wilson countered by bringing Dr. Chester Bullard from Virginia, who preached in our village and neighborhood more than a week. Bullard was a man of imposing appearance, strong in argument, song and exhortation, and added a number of members to our flock. In two or three years we were strong enough to build a meeting house of our own, and realizing that all truth comes from God, we agreed that our house should always be open to anyone who wished to preach there, and to concerts and lectures on any subject that touched the interests or duties of mankind. It was so used while Wilson served the Church, forty years (1865-1905).

After Wilson, Brother Jonas Brinkley preached for us several years and resigned on account of ill health. Then came Jesse Moore, Eastern Carolina man, a faithful worker, but for some reason did not stay long. Then Peyton Abbott, of Virginia, preached for us two years. He then went to Winston to practice law, where he soon died. He was a fine preacher. Then came two wandering foreigners, Butler and Reeves.

Uncle Dick Poindexter, he of the loud voice, preached often at Pfafftown. His gastronomic powers were immense. He told me he once ate two shad at a meal. Silas Peacock, a roving shoemaker—well read. Then came Marshall Kurfees, a fine speaker, who seemed to know the New Testament by heart. He was terribly opposed to the use of the organ in the church. Then James B. Jones held a protracted meeting here. Along then a Brother Hansborough, a wealthy brother from Texas, came to Pfafftown neighborhood for three or four summers and held one or two weeks' meeting. He opposed all church papers and books and insisted on the Bible alone. Later, for the dissemination of his own ideas, he published a paper himself (The Firm Foundation) in Texas—a crank.

William Butler, of Davie County, held protracted meetings here. He opposed the building of churches, favored meeting in the brethren's homes. He would go back to Apostolic conditions, and declared that the only time our people were peculiar was between baptism and putting off their wet clothes. He proposed, if a dozen families at Pfafftown would join him, to have a community of goods. He died in middle life.

Washington Neely also preached here frequently. He married Miss Mary Atwater, a Western lady, who came South after the war to teach the colored people. She was well educated, an excellent woman, and spent her life in teaching while Neely preached. Both passed away years ago. There are four off-shoots from Pfafftown church—Jefferson, Muddy Creek, Boyers, and Warners.

Through the influence of our work the wild scenes of the old-time camp-meetings have entirely disappeared. People have learned to think as well as to feel. Only two of the members who helped to build our old church—

Mrs. Augusta Fulk and myself—remain. Dear old church, with its sweet memories of the devoted and liberal hearted men and women who built it and dedicated it to all truth!

Piney Grove

This church was in the northeastern part of Sampson County, near Giddensville. Here the Annual Meeting of Bethel Conference was held November 11-14, 1841, when the designation Free Will Baptist was dropped from the Conference name. It was here that the Disciples' documentary convention records began. The Bethel Conference also met here in 1834, and again in 1845. The meeting of 1845 was of particular significance since it ratified the actions of the special Convention held at Hookerton, May, 1845, looking to the union of Free Will Baptists and Disciples.

Piney Grove, in 1845, with 292 members had by far the largest membership of any church in the Conference group. John L. Clifton was the minister. He was a strong advocate of the Disciples' cause for fifteen years. His defection from the Disciples in 1859 was a large factor in their loss of this church.

Representatives of Piney Grove in the Annual Meetings of the Forties were: Stephen K. Bryant (1843), H. D. Lewis (1844), William Darden (1845), Thomas Britt (1847, '48), Cola Boyette (1847); Oates L. Lewis (1847, '48).

Rountrees

This church is in Pitt County about four miles west of Ayden. It first appeared on the Roll of the Neuse Association of Regular Baptists in 1832.[8] It then had twenty-seven members, and Noah Tison was the minister. It came to the Disciples a few years later under the leadership of John P. Dunn.

The leading pioneer in settling the community was Jesse Rountree, father of Charles Jenkins Rountree, and grandfather of Robert Hart Rountree. Jesse Rountree was a soldier in the American Revolution, serving as a private in the company of Captain Evans of the Tenth North Carolina Continentals. After he settled in Pitt County, he served as Sheriff from 1818-1820.

When Rountrees Church united with the Bethel Conference and Union Meeting of Disciples of Christ in 1845, it had forty members. Its representatives in the Annual Meetings in the Forties were: John P. Dunn (1845), Charles Joyner (1846.

and '47), C. Cannon (1849), L. H. Rountree (1849), and Joseph Dixon (1849). It entertained the Disciples' State Meetings in 1850, 1865 and 1885.

Tranters Creek

This church is in Beaufort County about eight miles northwest of Washington. It is near the old home of General William Clark and came under his influence in the early day. It was constituted in 1804 and joined the Kehukee Association that year. In 1811 it had twenty-one members. In October, 1833, it "was struck from the list of churches composing this Association," for having "departed from the faith on which they were constituted."[9]

In 1851 when it united with the Disciples' State Meeting, it had fifty-three members, and William Rogerson represented it. The representative in 1852 was Henry Jolly.

Jeremiah Leggett lived in this Community. He was also a large factor in leading the church to the Disciples. There is a reference to his death and burial in a letter which we discovered.[10] It was written by Mrs. Edith Pearce Lanier to her daughter Mrs. Louisa Pearce Lanier Clark, wife of General Wm. Clark, then in Jackson, Mississippi. It was dated December 21, 1839. The use of ardent spirits at funerals was a custom of the day. She said: "Poor old Brother Leggett departed this life the 15th of November, Colonel Latham said he was at the enterment and if he saw one tear shed it was by Joe Leggett. The old lady was sick on her bed; no wet eyes but plenty to wet the throat; said it was more like a frolic than burial."

Tuckahoe

This church is in Jones County near the village of Comfort. It was enrolled with the Bethel Conference and Union Meeting of Disciples of Christ, in their Annual Meeting, 1849. It then had twenty-eight members. Its representatives in the Annual Meetings in its earliest years were: M. Jarman (1849), Benjamin Brown (1849 and '51), and Job L. Jarman (1850).

Wheat Swamp

This church is the oldest of all the churches forming the original Disciple group in North Carolina, considering its tributary Free Will Baptist foundations. We searched without success for

its early clerks' records. It is in Lenoir County about nine miles northwest of Kinston, near the village of Institute. It was named for the stream which is near.

Free Will Baptist historians stated that this church existed in 1752 and was one of the sixteen Baptist churches in the State then.[11] Its name was on the earliest available roll (1829), of the Bethel Conference.

The influence of Benjamin Parrott and Robert Bond was effective in leading Wheat Swamp to the Disciples in the first days of the Movement. In 1845 Wheat Swamp reported 175 members. It was a strong mother Church and it was ever well represented in the State Meetings. Their delegates in the Forties were: Thos. P. Hartsfield (1842), William White (1843, Parrott M. Hardy (1844), Walter Kennedy (1845, '49), Drury A. Hill (1846, '48, '49), Dr. J. A. Hartsfield (1847, '48), Pitt Hardy (1847), R. F. Hodges (1847), T. W. Hart (1848), H. Suggs (1849).

Wheat Swamp entertained the Bethel Conference in 1835, 1840, and '43, and the Disciples' State Meetings in 1853, '58, '63, '68, and '84.

Their present house of worship has served since 1858. In The *Disciples' Advocate* of June, 1858, the editor, Dr. John T. Walsh gave the following account of the dedication:

> On the 4th Lord's Day in May (May 23, 1858) and Saturday before, the new house of worship at Wheat Swamp was dedicated to the service of God. On Lord's day the congregation was large and attentive. Discourses were delivered by Elder Jno. P. Dunn and the Editor.
>
> The brethren at Wheat Swamp, with commendable zeal, have erected a very neat and commodious house, which does great credit to them and to the neighborhood. We hope that other churches may profit by her example, and that many of our old, dilapidated houses may give place to such structures as will be more in harmony with the purity, zeal, and liberality of Christianity.

Fifty years ago white sand was used as a floor covering in the auditorium of the Wheat Swamp Church.

Notes

[1]"History of Free Will Baptists in N. C.," by Harrison and Barfield, page 198. [2]Battle's Report to Conference, 1856. [3]Christian Friend and Bible Unionist, Dec., 1854, page 205. [4]Watch Tower, June, 1873, pages 259, 260. [5]Benedict's History of the Baptists. Vol. II, page 526. [6]"History of the Kehukee Association," by Joseph Biggs, page 286. [7]North Carolina Christian, Aug., 1924, page 4. [8]"Baptist Annual Register, 1832," by I. M. Allen, page 150. [9]"Church History by C. B. and S. Hassell," page 746. [10]In possession of Mrs. Bessie Clark Thompson, Jackson, Miss. [11]"History of Free Will Baptists in N. C.," by Harrison and Barfield, page 53.

PART IV

MEMOIRS OF PAST LEADERS

PART IV—MEMOIRS OF PAST LEADERS

Chapter XXX

GIDEON ALLEN

1817-1891

Gideon Allen was a native of Pitt County. His home was near old Marlboro. He had the distinction of preaching about forty years for one church, Rountrees, in succession. He presided at eight different State Conventions of Disciples during the War Between the States and the years following.

In a sketch (1891), Moses Moye said of him:[1]

In his 28th year, in willing obedience to the Gospel of the grace of God, he was led to accept the Lord Jesus as his Savior, and obeyed from the heart the form of doctrine which brought him into covenant relations with God, taking membership with the Free Will Baptists worshiping at Hart's Meeting House, in Greene County, North Carolina. About seven months thereafter, in the month of June, 1846, he was regularly ordained to the Ministry by this denomination. Owing to inharmonious sentiments between him and his brethren, relative to secret societies, with one of which he was identified, his church relations were severed and shortly afterwards (1850) he united with the Disciples at Oak Grove, in the same County. When this congregation disbanded, he took membership with the Church of Corinth, Pitt County, where it remained until his death. From credible information, we feel justified in saying that his first preference was the Disciples of Christ; but, to be with his wife, who had previously joined the Baptists, his convictions were subjected to pleasant family church relations, until the antagonism, which apparently sought to circumscribe his religious liberty urged him to withdraw.

His baptism and ordination being satisfactory to the Disciples, his ministerial functions were endorsed and his name placed on the roll of ministers at the next General Conference. During the remainder of his long and useful life, with the exception of a few years previous to his demise, he was actively engaged, either as Pastor, District Evangelist, or State Evangelist. To the last position he was appointed by the Brotherhood in 1853. In each of these relations his labors were comparatively profitable and acceptable, many being brought to the Christ under his ministry of the Word.

Having been denied, through unpropitious circumstances, a liberal education in early life, this deprivation was always a source of deep regret to him! but his earnestness and inherent ability, in a large measure, veiled this deficiency from the glare of critical censoriousness, and the congregations under his charge were usually edified and strengthened. In the early

days of his ministerial life, unremitting toil was necessary to "Keep the wolf from the door"; but the Lord's day after the week's labor on his farm, or at his trade, found him at the house of worship proclaiming the unsearchable riches of Christ, until the down-grade of life admonished him of failing vital force.

Like all the pioneer preachers of North Carolina, a mere pittance of remuneration was meted out to him. To patiently serve was rigidly demanded, but to remunerate, a mere matter of elective choice. "You labor, and the Lord will bless you," was then—and is now to a large extent—considered amply sufficient to supply all temporal and spiritual demands. That "The Lord ordained that they which preach the gospel should live of the gospel," was altogether a spiritual, and not a temporal provision. Even now, the practical application of this Scripture by the multitude within and without the church is practically ignored.

The religious life of Elder Allen was marked by abiding faith in the Gospel of Christ as "The power of God unto salvation to every one that believeth," by devotion to the study of the Scriptures, and an unwavering confidence in the promise of God. "It is written" bounded his faith and established his hope.

Without a doubt of his acceptance with the Father and the Son, his death was calmly peaceful and resigned. Like the Patriarchs of the Bible, he put his house in order, satisfactorily arranging his business affairs, and triumphantly fell asleep in Jesus, after a painful and protracted illness of several months.

His wife and four of his seven children had preceded him to the grave.

Stanley Ayers

1831-1910

Stanley Ayers was a native of Martin County, born near the village of Everetts. He was ordained shortly before the War Between the States. His name first appeared on the roll in 1857. He preached for Christian Chapel, Tranters Creek, Oak Grove, Zions Grove, Macedonia, Mannings Schoolhouse, Lebanon (now Hassell), and others. He was active in the ministry for thirty-five years. During the last fifteen years of his life, he was inactive for the most part due to physical weakness.

He frequently served as Moderator of the Old Ford Union, and often preached at the gatherings of that Union. He was one of the most useful of the uneducated ministers of the Disciples, serving at a day when an educated ministry was unavailable for a large part of the Disciples. He was counted worthy of his calling among his own religious people. He was also held in high esteem by the community in which he moved.

Amos Johnston Battle

1805-1870

Amos Johnston Battle was the son of Joel and Mary P. Battle and was born at Shell Bank, Edgecombe County. His was a distinguished family of Eastern Carolina. His brother, William Horn Battle, was associate justice of the State Supreme Court.

He was first a Missionary Baptist, converted at Mt. Zion, Georgia, on a trip to his Florida plantation, in 1828, and was baptized by Jesse Mercer, founder of Mercer University. In 1831 he was ordained to the Baptist ministry. For several years he was Recording Secretary of the Baptist State Convention, also Treasurer. On January 7, 1830, he married Miss Margaret Hearne Parker, of Edgecombe County. In 1834 he was pastor of the Baptist Church at Nashville, North Carolina; in 1838-'39 at Raleigh, and from 1840-'43 at Wilmington, where he baptized 150 during the first six months of his ministry. He then traveled extensively soliciting funds for the Baptist Church in Raleigh, to save it from being sold for its heavy debt. He was a leading trustee of Wake Forest College; from his own personal funds erecting two brick buildings there. In 1847, he raised the money to start Chowan College at Murfreesboro. Collier Cobb, of Chapel Hill, said: "He deserves to rank along with the noblest and best of the strong men of his time."

In 1843 he moved to Wilson, and in 1852 he became a minister of the Disciples of Christ, among whom he was known especially for his aggressive evangelizing and his deep consecration to their New Testament "plea." He was their State Evangelist for several years, and from the Dismal Swamp to the Swannanoa sowed the good seed of the "Restoration Movement." He preached the first sermons to the Wilson Church in 1853, and led the Disciples in their initial group of a few souls when that city was but a straggling village. He ran the first hotel there, the "Battle House," which stood opposite the present Atlantic Coast Line Railway freight station—where the plant of the Imperial Tobacco Company now stands.

J. J. Harper said of him: "I distinctly remember how unusually devout he was at all times—how spiritually-minded and consecrated. I remember to have heard him tell my father about the 'season of refreshing from the presence of the Lord' that

would come to him as he walked along the road. He traveled much in this way. He was a strong preacher, logical, pathetic, and earnest."

Moses Tyson Moye in a sketch of him said:[2]

Warm-hearted, self-sacrificing, zealous, and greatly devoted to Christianity, he endured hardness as a good soldier, even walking from house to house, from church to church, to proclaim the glad tidings of Salvation. Patient, hopeful, and forgiving, he meekly received the indignities which were heaped upon him—submitting his cause to God in the great Assize where the secrets of all hearts shall be revealed. In the month of March, A.D., 1869, whilst successfully prosecuting the work of an Evangelist in the mountain region of North Carolina, he was attacked with cancer near the outward corner of his right eye, which became so painful that he was compelled, reluctantly, to abandon that inviting field where the harvest was almost ready for the sickle, and return home to seek medical aid. * * * During the whole of his protracted and excruciating sufferings, which extended over the space of more than eighteen months, no murmuring complaints against the afflictive hand of Providence were ever known to have escaped his lips; but with the most perfect resignation, as a true Christian, he neither murmured nor complained. Only one sorrow seemed to brood over his mind, and that was that he was denied the happy privilege of laboring in the Master's Vineyard. He often spoke of this with deep regret. The highest order of spirituality to be attained on earth was evidently acquired by him before his death. As an evidence of the truthfulness of this assertion, the complete dedication of himself to God, found after his death, among his papers, in his own handwriting, is hereby inserted in full, as follows:

"Eternal and ever-blessed God! I desire to present myself before Thee with deepest humiliation and abasement of soul—sensible how unworthy such a worm is to appear before Thee, Holy Majesty of Heaven, and to enter into covenant transactions with Thee. I come, acknowledging myself to have been a great offender; smiting on my breast, and saying with the humble Publican, 'God be merciful to me a Sinner.' I come, invited in the name of Thy Son, and wholly trusting in his perfect righteousness—entreating that, for his sake, Thou wilt be merciful to my unrighteousness, and wilt no more remember my sins. Permit me, O Lord, to bring back unto Thee those powers and faculties which I have ungratefully and sacrilegiously alienated from thy service; and receive, I beseech Thee, thy poor, revolting creature, who is now convinced of Thy right to him, and who desires nothing in the world so much as to be Thine. It is with the utmost solemnity that I make this surrender of myself to Thee. I avouch the Lord, this day, to be my God; and I avouch and declare myself, this day, to be one of his covenant children and people.

"Hear, O! Thou God of Heaven, and record it in the book of Thy remembrance, that I am Thine, eternally Thine. I would not consecrate to Thee some of my powers, or some of my possessions, or give to Thee a

certain portion of my services, or all I am capable of, for a limited time; but I would be wholly Thine, and Thine forever. From this day do I solemnly renounce all the former lords which have had dominion over me; every sin and every lust which have most unjustly usurped the empire over my soul, and, in Thy name bid defiance to Hell and to all the corruptions which their fatal temptations have introduced into my soul. The whole powers of my nature, all the faculties of my mind, and all the members of my body would I present before Thee, this day, 'as a living sacrifice, holy and acceptable to God,' which I know to be my most reasonable service. To Thee I consecrate not only my person and powers, but all my worldly possessions; and earnestly pray Thee also to give me strength and courage to exert for Thy glory all the influence I may have over others in all the relations of life in which I stand. Nor do I consecrate all that I am and all that I have only to Thy service, but I also most humbly resign and submit to Thy holy and sovereign will myself and all that I call mine.

"I leave, O Lord, to Thy management and direction all I possess and all that I wish; and set every enjoyment and every interest before Thee, to be disposed of as Thou pleaseth—contentedly resolving, in all that Thou appointest for me, my will unto Thine; and looking on myself as nothing, and on Thou, O God, as the Great Eternal All, whose word ought to determine every thing, and whose government ought to be the joy of the whole rational Creation.

"Receive, O Heavenly Father, the Prodigal; wash me in the blood of Thy dear Son; clothe me with Thy Perfect righteousness, and sanctify me throughout by the power of Thy Spirit. And, O Lord, when Thou seest the agonies of dissolving nature upon me, remember this Covenant, even though I should be incapable of recollecting it, and look with pitying eye upon Thy dying child. Put strength and confidence into my departing spirit, and receive it to the embrace of Thine everlasting love."

Robert Bond

1800-1849

Robert Bond lived near the present Grainger's Station in Lenoir County. He was the son of Isban and Elizabeth Bond. Thomas J. Latham gave the following sketch of him:[3]

In early life he had the misfortune to lose his father, and he was consequently left poor and unaided to struggle in the school of adversity. When about eight years of age, he was deeply impressed with the truth and importance of the Christian religion and the necessity of preparing in time for the enjoyments of eternity. But unfortunately for him, he was not encouraged to make the good confession; and enter immediately into the enjoyment of the privilege of citizenship in the Kingdom of Christ.

He was married to Elizabeth Moore on the 23rd of April, 1822. Several children, most of them now living, were the fruits of this union. In July, 1823, he was baptized by Elder Levi Braxton, and united with the Baptist

church meeting at Lousan Swamp M. H. in Lenoir County, North Carolina. Deeply impressed with a sense of duty to God and man, he was ordained as a preacher of the Gospel, on the 6th of January, 1828, by Elders Jesse Heath and Levi Braxton. For several years he labored with great success as a preacher among the Baptists, commonly called Free Willers, enjoying their confidence and esteem.

In 1839, after a prayerful and diligent examination of the subject, having become convinced that the Bible alone, is the only safe and sufficient Rule of Faith and Discipline, for the disciples of Christ, or professors of Christianity, he boldly advocated the rejection of all creeds, drawn up by uninspired men, as tests of Christian Union; and he endeavored to impress on all the followers of Christ the necessity of returning to the belief and practice of primitive Christianity, as contained in the New Testament. As might have been expected, he was much traduced and misrepresented, by his quondam brethren, who still adhered to the Articles of Faith of the original Baptists—so called.

At the Annual Conference, held at Piney Grove M. H., Sampson County, North Carolina, in November, 1841, Elder Bond was one of those who advocated, and succeeded in substituting the name of Bethel Conference instead of "Free Will Baptist Conference." He continued, as long as his health would permit, to labor zealously and efficiently in the proclamation of the Ancient Gospel. For some time before his death, a bronchial affection, under which he had been suffering for several years, prevented his speaking much in public. On the 9th April, 1849, he departed this life, in the triumphs of faith, leaving a widow and several children to mourn their loss.

Elder Bond was a kind and affectionate husband and parent; an indulgent master; an accommodating and friendly neighbor; a skillful and industrious farmer; a peaceful citizen; and pious Christian. He was a bold and successful proclaimer of the Gospel; a good doctrinal preacher; and an excellent exhorter. By his death, the Bethel Conference sustained the loss of one of her most ardent and useful advocates of the "Faith once delivered to the Saints."

Henry Cleophas Bowen

1858-1915

Henry Cleophas Bowen was a preacher and secretary of North Carolina Disciples of Christ. He was born near Plymouth, North Carolina, and died in Cincinnati, Ohio. His parents were H. H. Bowen, and Ann Latham Boyd Bowen. He attended Farmville, North Carolina, school in 1878, and shortly began preaching. He married Miss Martha Josephine Sutton in May, 1880. His first wife having died, he married Miss Caroline Cox, December, 1882. He was pastor of Kinston Church at two different periods for a total of six years. He was pastor also at

Williamston, Winston-Salem (4th Street), Belhaven and Wilmington. Several houses of worship were built under his ministry. He was editor of the *Carolina Evangel,* and served as State Secretary in 1890 and 1891, when he led in doubling and trebling the State Mission gifts. His life was filled with an energetic, tireless work, and a constructive Christian Ministry.

Thomas H. Bowen

1813-1878

Thomas H. Bowen was a native of Pamlico County. In 1879, Isaac P. Holton said in a sketch of him:[4]

He made the good confession under the teaching of Elder Henry Smith, and was baptized about the age of thirty years, and became a member of the Church of Christ worshiping at Bethany, where he held his membership as long as he lived.

Soon after he became a member of the Church, he gave evidence of talents sufficient for a noble work, and at the request of the Church, he was set apart to the work of the ministry, by Elders Henry Smith and John B. Gaylord, at about the age of thirty-three, and commenced preaching with considerable success, his labors being mostly confined to Craven and Carteret counties.

After preaching for several years he was left alone, by the death of his mother, who had been left to his care many years before by the death of his father, which duty he had faithfully performed. Now being left entirely alone, Bro. Bowen saw it best to marry, and was married December 14, 1854, to Miss Mary Lewis, daughter of Bro. Isaac Lewis, of Carteret County, a lady of fine reputation, and who is yet held sacred in the memory of her acquaintances.

From this time Bro. Bowen's usefulness as a minister increased until the death of his wife, which occurred March 3, 1861. Bro. Bowen by this time held the pastoral care of as many as seven churches, but by the death of his wife, and the distress of the late war, and having left to his care two small children, he had to confine himself more closely at home, preaching only for those churches that were near home, until about six years before his death, when he became so afflicted he had to decline preaching entirely. * * * The two children that were left to his care at the death of his wife still survive him, a son and daughter, who, we are happy to say at this point, have also made a good confession at a late revival of religion in the Church at Bethany, following the good example of their sainted father.

Joshua Lawrence Burns

1826-1904

The "one-armed preacher," Joshua Lawrence Burns, was born near Goldsboro, died near Jamesville, and was buried in the old cemetery at Robersonville. His boyhood was spent in Tennessee and Mississippi. He was a Confederate veteran, who lost an arm in a Virginia battle. He returned to his native state after the Civil War. He became a Christian at Eden Church, near Snow Hill, in 1870, was baptized by Josephus Latham, and began preaching in 1871. He married Miss Mary E. Massey, of Greenville, South Carolina, November 15, 1881, who was an "earnest disciple of Christ, and to him a faithful helpmeet." For a number of years he was State Evangelist of North Carolina, and for a brief period gave like service to South Carolina. He strongly believed in organized work for missions among the women of the Disciples of Christ, and gave them valuable encouragement at the start. Dr. John J. Harper said of him: "He had a limited knowledge of textbooks, but being a diligent student he soon became well versed in the Scriptures, and possessed a large stock of general information and was a very strong, incisive and successful preacher of the Gospel. * * * His faults, though apparent, were few and small, compared with his virtues. His sacrifices for the Cause he loved were worthy of notice; his contributions large, compared with his income; his unfaltering devotion beautiful."

Henry Dennis Cason

1812-1889

Henry Dennis Cason was a native of Pitt County. Isaac L. Chestnutt gave the following sketch of him:[5]

He first married Miss Frances Eliza Baldree of Pitt County, North Carolina, and to them were born twelve children, five sons and seven daughters. Eight (six daughters and two sons) crossed death's river before him. His first wife died in 1857, and in 1872 he married Mrs. Nancy Spencer of Hyde County, North Carolina. The second wife died about one year before he died.

In 1834 or '35 he confessed faith in Christ, was baptised by Jacob Utley, and connected himself with the Free Will Baptists.

Joseph Henry Foy, 1838-1917

Dennis Wrighter Davis, 1861-1912

He was set apart to the ministry, Jacob Utley officiating, in 1835, and remained in the Free Will Baptist connection, preaching when and where opportunity and circumstances would permit, until 1846. At this time he left the Free Will Baptists and came to the Disciples, taking membership in the congregation known at that time as Fellow's Chapel, Pitt Co., North Carolina.

Soon after he connected himself with the Disciples he, J. P. Dunn, T. J., and Josephus Latham held a meeting at Fellow's Chapel which resulted in adding more than sixty to the church. J. P. Dunn and he held a meeting at Rountrees and one at old Oak Grove, the immediate result of which was the conversion of more than one hundred and fifty. In 1848 he made a preaching tour through the counties of Wayne, Sampson, Johnston and Cumberland.

In 1851 he moved from Hookerton, Greene County, North Carolina, to Beaufort County, North Carolina, and from 1851 to 1868 he preached for churches in Martin, Beaufort, and Pitt Counties. He organized the congregation at Beaver Dam, Beaufort County, and the congregation at Taylor's Chapel, Martin County, and others.

He moved to Hyde County, North Carolina, in 1868, and in '69 and '70 traveled as evangelist in the employ of the Old Ford Union Meeting. He preached continually from the time he connected himself with the Disciples to within a few years of his death. As long as he was able to travel he was on time at his appointments. When his horse was needed on the farm he would often go on foot fifteen or twenty miles, carrying valise and books, to meet his appointment. Much of his labor was gratuitous, but he preached when and wherever he could get the ears of the people. He did not fold his hands and do nothing because a splendid salary was not offered. Souls were too precious for him to throw away his time.

He was a blacksmith, buggy maker and farmer, and by these occupations he made a support for himself and family, and preached the gospel to many who would not otherwise have received it. It is thought that he baptized fifteen hundred persons during his ministry. His educational advantages were very limited; still he was very successful in evangelistic work. The educated and uneducated were reached by his plain, practical, forcible, logical and pathetic appeals. He possessed a power in prayer that few men are blessed with. Many who had resisted the strongest sermons were reached by his prayers and brought to the cross. Had he been educated and trained for the work of the ministry when he was young he would have made a preacher of more than average powers. He possessed good native ability; and understood well the facts of the Christian system as taught by the Disciples. His preaching was largely hortatory, and in preaching he spoke loud and rapidly. He was the first to turn Bro. J. J. Harper's mind toward the preaching of the gospel. After he had baptised Bro. Harper he said to him: "Now put that noble mind to work; go to preaching."

He was of medium height, possessed of a stout, strong and well-knit frame. His sympathies were very strong, and he was ever ready to help the suffering and needy to the extent of his ability. As he neared the river

his faith in Christ grew stronger. The writer was with him in his death sickness, and he talked freely of those among whom he had gone preaching the gospel and of those true yoke-fellows who had been his companions in travel. He talked of the Christian's home with the manifest anxiety of one who had long been away from home and ready to return.

Louisa Pearce Lanier Clark

1798-1841

Louisa Pearce Lanier Clark was the wife of General William Clark, and a native of Pitt County. She removed with the family to Jackson, Mississippi, in 1835. The following is from a memoir of her in the *Millennial Harbinger* of December, 1841:

Truly a most excellent one of the earth has fallen. Humanity has lost a friend, the church of Christ a mother in Israel, and language fails when we would speak of the loss sustained by the family of which she was a member. Their loss, however, is her great gain; for "blessed are the dead who die in the Lord! they cease from their labor, and their works do follow them!"

Mrs. Clark was a philanthropist by nature, and the cold policy of the world never checked the impulse of her generous heart, or held back her hand from extending relief when the same was within her power. It was sufficient for her to know that humanity suffered and that she could relieve, to ensure comfort to the afflicted. Long, long will she be remembered by many, very many, with the liveliest emotions of gratitude, who have felt the influence of her kindness and benevolence.

Possessing naturally a strong, active, and inquiring mind, that thought for itself and acted on its own conclusions, she early in life made herself acquainted with the doctrines of the gospel; and, breaking loose from the prejudice of education and the trammels of the scholastic creeds of the day, she embraced them in their simplicity and purity.—When, therefore, the principles of the reformation, as promulgated by Mr. Campbell, were first presented to her mind, finding them in exact accordance with the conclusions of her own judgment, she readily united in the work of the reformation. She with her husband, were the first that espoused that cause in North Carolina, and continued a zealous, active, and efficient Disciple up to the hour of her departure. She lived to see four of her children become obedient to the gospel, and numerous friends and acquaintances join in the glorious work, influenced by her forcible arguments and Christian deportment. Her pious and devoted husband, who was first a preacher in the Regular Baptist church, and afterwards a teacher of the reformation, always found in his beloved companion one that could counsel, aid and comfort him.

Notes

[1]Minutes, 1891. [2]Ibid., 1870. [3]Ibid., 1851. [4]Ibid., 1879. [5]Ibid., 1890.

Chapter XXXI

MEMOIRS OF PAST LEADERS (CONTINUED)

General William Clark

1790-1859

General William Clark was the first North Carolina reader of the *Millennial Harbinger*. He and his wife, Louisa Pearce Clark, were the first fruits of the "Restoration Movement" in North Carolina. He was the son of William Clark and Mary Ann Woodard Clark. The first forty-five years of his life (1790-1835) were spent in Pitt County, at Pactolus and Greenville. His "Tavern Home" in Greenville stood on Second Street, between Cotanch and Reade. In this home on February 14, 1834, he received Thomas Campbell on his tour of Eastern North Carolina. He was also "long a devoted friend" of Alexander Campbell. He married Jane Roe Fuller, July 26, 1810. His first wife having died, he married Louisa Pearce Lanier, September 29, 1814. When Thomas Campbell came, "she readily united in the work of the reformation." She died in 1841. General Clark later married Miss Patton, of Hopkinsville, Kentucky. The General was a consistent prohibitionist and never allowed any strong drink in his home, but this Kentucky wife smuggled in some brandy occasionally for seasoning of her wonderful dishes. A large portrait of the General hung in his Jackson, Mississippi, home during the War Between the States. When the Federal soldiers occupied the city, one of them ran his sword through the painting against the tearful and spirited protests of the widow.

General Clark was first a Primitive Baptist preacher belonging to the Kehukee Association. He was Clerk of this Association and played a historic part in the memorable session at Kehukee in 1827,[1] when the missionary movement forced an issue, resulting three years later in the formation of the Baptist State Convention at Greenville, and the progressive isolation of Kehukee as an anti-missionary group. The General, finding a better contact for his more liberal mind in the Neuse Association, united with it. His deep and earnest study of the New

Testament, however, led to his independent and decisive rejection of the creeds of the day. For preaching this conviction the Neuse Association excluded him from the Baptist Church at Fort Barnwell, October 21, 1833, together with John P. Dunn and Abraham Congleton, two others of a like militant loyalty to the all-sufficiency of the Scriptures as the Christian's creed.

After General Clark went to Jackson, Mississippi, in 1835, he owned seventeen acres in the heart of the city. He gave two of these acres for the Christian church lot and, it is said, built up the most prominent and flourishing church of the city before the War Between the States. He was Treasurer of the State. In North Carolina he was an active "old line Whig," a follower of Henry Clay, and made many a stump speech against secession. He preached to his numerous slaves and baptized them. These blacks in the topsy-turvy days of Reconstruction repudiated "Ole Massa's" baptism, and were rebaptized by a negro. It is said that his six daughters "were all beautiful, brilliant, talented women, shone as stars in society, and lived up to the best of the old traditions." His oldest great-granddaughter, Mrs. James Craig Cowan, was in Germany when the World War broke out. She wrote a book describing conditions there at that period.

General Clark's second wife, Miss Louisa Pearce Lanier, was a daughter of Robert F. Lanier, wealthy planter of Pitt County.

Having extensive lands and much money Robert F. Lanier gave to each of his children as they married, a plantation and built on it a home for them.[2] Gen. Clark who was then a young man, asked that he might plan the one that he was going to build for himself and wife. The result was a large, very imposing house situated about three miles from Pactolus, Pitt County, on the present Williamston Road.

It was a perfect type of pure Colonial architecture, surrounded by a large grove of elms and cedars. This was the handsomest home in that section and was called by the neighbors "The Palace"; others spoke of it as the "White House." This building was four stories high, the first being known as the basement although it was all above ground. This was built of brick and had brick floors. It contained three rooms. One of them was large and had an extremely large fireplace in it.

The other three stories were built of heart timber, every room having brick walls between the partitions. The front steps were very high and led up to the porch that opened into the main hall. This porch ran the full length of the front of the house and on it stood stately Corinthian columns. Over the paneled front door and windows were fan-shaped, leaded glass trimmings. All of the hardware was hand-wrought and very massive. The hinges and locks were extremely large and the front door key was about nine inches long.

The front door opened into a paneled front hall extending the full width of the house. At each end of the hall a door led to a side porch; one facing the stables, carriage house, and farm lands; the other facing the cedar avenue through which ran a drive that was always used when horseback riders and hunting parties left the house. The hall opened into the parlor, dining room and other rooms. At the left end of this was a colonial stair. Under it was a secret trap-door leading to the "basement."

The third story contained six bedrooms. The fourth floor was General Clark's own. In it he had a large study and library. From the rear of the house could be seen the slave quarters. One of these is yet standing.

The Clark home was burned in 1901, and only the foundation remains. Thus passed one of North Carolina's old historic homes rich in the traditions of the Old South.

When the American Christian Missionary Society was organized in 1849, Gen Clark was appointed a Vice-President. He was visited in his Mississippi home by Alexander Campbell, Jacob Creath, Jr., and other leading pioneers. Thomas W. Caskey, Mississippi pioneer of the Disciples related an amusing anecdote of the General. He said:[3]

I met, at this place, Brandon, Mississippi, the venerated old Brother Gen. William Clark, of Jackson, Mississippi. We held a meeting of ten days, and had, I think, twenty-seven additions. One incident occurred at this meeting bordering on the ludicrous. An old infirm man from North Carolina, seventy years old, made the good confession, after spending twenty years of his life trying to *get religion.* He was about six feet six inches in height, tall and slender as a bean-pole; looked like he had stretched himself up all his life, after persimmons. Brother Clark was five feet eight inches; corpulent, old and crippled with rheumatism. The long

old man seemed to have the idea in his head that the validity of baptism, to him at least, depended on the administrator having come from North Carolina. Brother Clark being from that State, he must baptize him. Nothing but an old-fashioned North Carolina baptism—administrator, actor, and subject—would satisfy his conscience. In vain we pointed out the difficulties in the watery pathway. He seemed determined to travel with Brother Clark, and no one else. We appointed the hour of ten on Lord's day morning and would go from the pool to church. The crowd was solemn as death, as these two old men with tottering forms and bleaching locks, slowly descended into the yielding bosom of the water. I was to preach at eleven and was dressed for church—boots black and shiny, my wedding jeans pants well dusted and well strapped down too with leather straps as wide as my hand and sewed to the pants as was the fashion. I was in a fix. No other boots or pants to put on in the event Brother Clark failed, as I was almost certain he would. And fail he did; once, twice, and a third time. By this time they were so exhausted that neither of them could have got out of the pool without strong help. Brother Clark, poor old man, looked up pitifully at me, and said, "Brother Caskey, you will have to baptize him; I can't." Down I stepped into the pool.

I being nearly as long for this world as he, had no difficulty in baptizing him. I never learned whether he considered it valid or not, as it was not administered by a North Carolinian. But now I was in a fix—wet at least up to the skirts of my coat, if not higher; no other boots or shoes; no other coat or pants—for I generally depended on the brethren furnishing me pants to baptize in, and I can safely say that, while they did very well for that, they would not have done well for anything else, without putting sugar in my boots to draw the legs downward. Preaching hour at hand, and I had to preach; marched up from the fount to church, just as I came out of the water—boots not shining to do much good, and I much disposed to utter clerical malediction against all sectional foolery in religion. I preached though as best I could in this somewhat sorry plight, and presume, from the effect, that I preached a warm discourse.

John James Coltrain

1817-1881

John James Coltrain was a native of Martin County. His home was several miles from Jamesville in the Maple Grove Community. He was baptized by H. D. Cason, November 3, 1853. He immediately established an altar of prayer in his family, and soon began to preach the gospel. He was ordained to the ministry November 12, 1856. At his ordination, Seth H. Tyson, and H. D. Cason officiated. Henry Smith Gurganus, who preached his funeral sermon, said:[4] "Brother Coltrain was not in the popular sense an educated man, but he was a man of great

piety and earnestness. He left a heart-stricken wife and four children to mourn his demise. His preaching brethren feel the loss of a faithful and kind brother, and the Church one of its most useful members."

Isaac Lamar Chestnutt

1861-1907

The following sketch of Isaac Lamar Chestnutt was given by S. W. Sumrell in 1907:[5]

He was born and reared near Grifton in Contentnea Neck Township, Lenoir County. He became a member of the Union Baptist Church about '69 or '70, and was baptised I think by Elder B. W. Nash. He united with the Disciples about 1872 and entered the ministry at once, the same fall he began going to school to J. H. Foy, who was then teaching in Kinston. He remained in school under Bro. Foy about four years, then taught and preached the greater part of his time. Bro. Chestnutt visited a good many of the congregations in the State and was loved wherever he was known.

He was married to Miss Clara Dixon, of near Hookerton, in 1885. Not a great while after his marriage he bought a farm near Hookerton, and farmed and preached until he received a call to preach at Newbern church, at which place he did a good work. A few years ago he was called to Fredericksburg, Virginia, taking charge of some churches in that community, where he did successful work up to the time his health failed, about two years ago.

He was one of our best men and one of our finest preachers. He had a lovely disposition, and was loved by those who knew him. He was a kind father, and a good and true husband.

Harvey Swain Davenport

1837-1921

Harvey Swain Davenport was born near Dardens, Martin County, and died at his home in Hyde County. He was left an orphan at six years of age. In early life he was an infidel. On March 8, 1860, he married Amelia Annie Spruill. He volunteered for War in 1861, in Company G, First North Carolina State troops, and was attached to Stonewall Jackson's command. He was wounded at Chancellorsville, captured at Gettysburg, and imprisoned at Fort Delaware. He was baptized by Joe Grey Gurganus, October, 1881. His first wife having died, his second wife was Miss Katie Hodges. He pioneered in the min-

istry in the counties of Martin, Washington, Beaufort, Hyde, and Craven, establishing many new churches. He was pensioned in his last years by churches of Hyde District. He lived to be nearly eighty-four years old, and preached the pure and simple gospel for forty years. He was noted for his forbearing spirit. It is related that one night while he was evangelizing in a backwoods schoolhouse in Hyde County, a ruffian threw a dog upon him from a window while he knelt in prayer. The preacher did not rebuke the miscreant but sought him after the services saying he would go and spend the night with him to partake of his hospitality. The preacher later had the joy of baptizing him into Christ.

Dennis Wrighter Davis

1861-1912

For a quarter of a century Dennis Wrighter Davis was one of the ablest preachers of Eastern North Carolina Disciples of Christ. He was born near Jamesville, and died at Washington. He was baptized by Joseph Grey Gurganus in 1882. The same year he entered a school at Catherine Lake conducted by Henry Cleophas Bowen. Later he attended Isaac L. Chestnutt's school at Farmville. For further training he went to the College of the Bible, Lexington, Kentucky. He married Miss Mary Cotton Johnson. He was survived by his wife and nine children and by four brothers and one sister. At the time of his death he was the Roanoke District Evangelist.

Thousands were baptized by this evangelist in Eastern North Carolina. His pastoral work especially in such fields as Greenville, Wilson, and Washington, had profound and far-reaching effects in building up the churches. His friends made by strong ministries for Christ were legion. They joined in marking his Martin County grave with a beautiful memorial stone in 1923.

The lower inscription on this stone is as follows:

An advocate of "The Plea" building strong Churches of Christ on his native soil; an evangelist for Christ in the "Old North State," serving effectually with self-sacrifice; a devout man of vision and noble initiative being a founder of the North Carolina Christian Missionary Convention and of Atlantic Christian College.

Erected to His Memory by Grateful Fellow Disciples.

Samuel L. Davis

1820-1881

Samuel L. Davis was a native of Hyde County. John R. Winfield gave the following sketch of him:[6]

In his death the Disciples lose a plain, yet simple and faithful servant of the church. He was ordained to the work of an Evangelist in 1855. He wielded the sword of the Spirit nearly a quarter of a century, and in his public and private ministrations he was a Christian of the highest type. He often exposed himself to rain and snow, travelling and preaching the word. Bro. Davis was an uneducated man, but we have few men better educated in the Bible, and few more devoted to the cause of the pure gospel. The churches in Hyde county were nurtured and guarded by him. Their present prosperity is owing to the good seed he sowed. He loved all the congregations over which he had the oversight, and spared no pains to build them up in the most holy faith. He was a kind husband, an affectionate father and a sympathizing friend. He bore his suffering with great fortitude and calmly, peacefully and heroically yielded up his spirit and fell asleep in Jesus. May our lives be patterned after his and may we die with the same resignation, leaving behind an untainted record and the highest eulogy—"he went about doing good."

John H. Dillahunt

The years of the birth and death of this minister we do not know precisely. He lived mainly within the first half of the nineteenth century. Josephus Latham gave the following sketch of him:[7]

He was born near Trenton, Jones County, North Carolina, and was raised and educated near the place of his nativity. His parents being in fair circumstances, they were enabled to give their son an opportunity of spending a good deal of time at school, and he succeeded in gaining a fair English education; and while growing up the great principles of morality were early imbibed and sweetly cherished by him, and long years before his death he was baptized and united with the church of Christ at "Chinquapin Chapel" and became a very exemplary member thereof; and having enjoyed the sweets of the gospel he desired others to do so, and commenced preaching a while after he made the "good confession," which fact combined with his purity of life, would have given him a powerful influence had it not been for his extreme diffidence. He never seemed able to appreciate his real ability. He seemed to esteem others better than himself. He was exceedingly modest and unassuming, and decidedly one of the most unselfish men with whom I was ever acquainted. He was zealously devoted to the sublime principles of the current reformation.

His devotion to pure Christianity was shown not only in words but in acts. Unlike many professed disciples he was a zealous patron of our schools and periodicals.

Brother Dillahunt had fair property, which enabled him to support his large family. When but a young man he married Miss McDaniels. He was some years sheriff of Jones and doubtless filled the office with much ability; but the office did not suit him and he gave it up. Most of his life was spent on a farm. Although he did merchandise a while, yet he returned to a farm as more congenial with his feelings.

Such is but a small sketch of the noble Dillahunt, who filled up the measure of a good man, being a devoted husband, affectionate father, good neighbor, humane master, and last, but not least, a pure and unselfish Christian. This being so, we cannot help believing that his death is his gain, for by it he was saved from the melancholy scenes of the war just passed. 'Tis true the clouds were gathering thickly over our political horizon and the jarring elements seemed ready to choke our country from centre to circumference, yet, before these clouds broke with fury upon us, he calmly slept in his tomb thereby escaping the "evil to come"; for since then thousands and thousands have met in deadly combat; the noble young husband was torn from his beloved wife and children; and thousands have been mangled on the battlefields; and the blood of many a loved one has drenched the soil of the "Sunny South"; and his own son met the fate of thousands of brave Southrons; even the clash of musketry was heard at or near the church where he used to worship; but he heard it not.

Notes

[1]"History of the Kehukee Baptist Association," by Joseph Biggs, pages 238-241. [2]The Author is indebted to Mrs. J. C. Eagles, Wilson, N. C., for the larger part of this description of Gen Clark's home. [3]"Caskey's Book," by Thomas W. Caskey, pages 304-307. [4]Minutes, 1882. [5]Carolina Evangel, Aug. 8, 1907. [6]Minutes, 1882. [7]Ibid., 1865.

Chapter XXXII

MEMOIRS OF PAST LEADERS (CONTINUED)

John Holliday Dixon

1795-1843

John Holliday Dixon was a native of Greene County. His home was about a mile south of Farmville. In closing the minutes of the Bethel Conference for 1843, Thomas J. Latham added:

In consequence of indisposition Elder John H. Dixon failed to prepare a Circular Letter to be attached to these minutes. Within a day or two after the rise of the Bethel Conference (1843), he closed his mortal career, after a severe and protracted illness of many weeks. By the death of this amiable and pious preacher of the Gospel, our Conference has been deprived of one of its brightest ornaments; society, of one of its worthiest citizens; the churches over which he presided, of an eloquent and zealous Bishop; his widow and children, of an affectionate and tender husband and parent. Having lived the life of the Christian, he died the death of the righteous—Our loss is his gain.

Mrs. Penelope Lyon Dixon

1842-1924

Mrs. Penelope Lyon Dixon was the wife of James S. Dixon. She was a frequent contributor to the Disciple press of the State under the pen name "Neppie L. Dixon." The following is from a memoir which appeared in the *North Carolina Christian,* January, 1925:

Mrs. Dixon was born and reared in Edgecombe County where she was held in love and esteem by all who knew her. Interment was in Littleton Cemetery. The floral offerings were numerous and beautiful.

Mrs. Dixon is survived by two children, S. J. Dixon of Weldon, and Mrs. W. G. Coppersmith, of Littleton. Seven grandchildren and two great-grandchildren also survive her.

Early in life she became a member of the Christian Church, and in years when she was young and strong she went about doing good. In the years of her affliction and infirmity she was often found with her open Bible communing with her Lord and Saviour whom she served long and faithfully.

Mrs. Sallie R. Dixon

1838-1908

The following is from a memoir of Mrs. Sallie R. Dixon which appeared in the *Carolina Evangel,* July 30, 1908:

She was the only daughter of Robert and Hannah Rasberry, of Oklolona, Mississippi. While at school at Aberdeen, Mississippi, she first heard the doctrine of the Disciples of Christ and was converted under the preaching of Bro. J. A. McClean, when sixteen years old, and until her death remained a faithful member of that church.

On December 11, 1860, she was happily married to Dr. F. W. Dixon, and came to North Carolina to make her future home. Nine children blessed this union—four of whom, with the beloved husband, had preceded her to the Mansions above.

She was the mother of Christian Woman's Board of Missions work in North Carolina. She was president for several years, until her failing health compelled her to resign. But until the last, she loved the work and gloried in its growth. It will be of interest to the loved workers of the Christian Woman's Board of Missions throughout the State to know that during the last year of her life she had written "The History of the Christian Woman's Board of Missions in North Carolina." Few of the pioneer workers in the State are left. One by one they are going home to receive the welcome plaudits.

With true Christian fortitude, with patience that was the soul of peace she bore her suffering uncomplainingly. Faith was the anchor to which her soul was fastened; the bridge across the gulf of death. Each day's suffering only seemed to make her soul more tranquil, her "rest in God" more sure.

As the refiner's fire gives luster to the gold, so does the Christ's love for humanity make the human countenance resplendent with a holy spiritual enthusiasm: such was the face of our sainted loved one, nor did the features belie her character. True to every noble impulse, ever ready to respond to the right, opposed to wrong, she counted no sacrifice too great for her, that could uplift or benefit mankind.

Tender, kind and sympathetic, she was always anxious to help the lowly. No wild fanatic in defence of vague theories, but endowed with a strong, logical mind, she turned on the searchlight of truth. Noble "Mother in Israel" true to every conviction of her mind, no fear intimidated, no obstacle appalled her, but girded with the sanction of divine truth she lived a true champion of the right.

Winsor Dixon

1802-1858

Winsor Dixon became attached to the Disciples about the time of Thomas Campbell's visit to Hookerton in March, 1834. He probably entertained Campbell in his hospitable home. He was a native of Greene County.

His first wife was Miss Sallie Dunn, a sister of John P. Dunn. His first wife having died, his second wife was Miss Clary Albritton. He was a member of the American Bible Union. He presided at the State Convention in 1841, at Piney Grove Church when the Bethel Conference of North Carolina openly advocated the principles of the "Restoration Movement." He also presided at the State Meetings in 1843 and 1846. He educated his son, Dr. Frank W. Dixon, at Bethany College, West Virginia. He had one other son named J. S. Dixon, and the following daughters: Mrs. John Coward, Mrs. William Coward, Mrs. Lemuel Mewborne, Mrs. J. J. Murphy, Mrs. J. B. Faircloth, and Mrs. C. A. D. Grainger. He never preached, but was a prominent layman in the church. He taught school, and farmed, and lived at Holliday Hill, five miles east of Snow Hill, and four and one-half miles from Hookerton.

Mrs. Sue Helen Draughan

1846-1924

The following is from a memoir which appeared in the Raleigh, North Carolina, *News and Observer*, June 23, 1924:

Mrs. Draughan was educated at Winston-Salem Academy. After finishing her education, she married Mr. James Draughan. They established their home in Edgecombe County, where Mr. Draughan died in 1879.

Mrs. Draughan continued to live at the home she and her husband built until about fifteen years ago, when she went to live with her daughter, Mrs. Rufus Cherry, in Roseneath Township, Halifax County, and lived there until her death.

There were eight children born in the family, of which four, Mrs. Wallace Askew, Mrs. Alex. Barnes, Mrs. Hannah Cherry and Mrs. Frank Leighton, are now living.

Mrs. Draughan taught in the public schools in Edgecombe County forty years. She was a member of a congregation of Disciples, organized at Bethany church in Edgecombe County, of which only two members of the

original organization are now living. She was one of the charter members of the Christian Woman's Board of Missions of North Carolina, of which only one, Mrs. Clara Grainger, is left.

Mrs. Draughan was a devoted member of the Church of Christ and a strong advocate of the New Testament. She was a constant student of the Bible and was authority on Bible subjects and (when in health) never missed an opportunity to present the apostolic plea as given in the New Testament.

John Patrick Dunn

1792-1859

John Patrick Dunn was a native of Lenoir County. He had two handsome country homes, one called "The Pleasant Villa," the other, "The LaFayette." These were in the vicinity of the present Airy Grove Church. He and another man were the only ones, each employing a butler in Lenoir County in his day. When he went to church he drove a "Coach and Four."

He was baptized August, 1830; and preached his first sermon in Greenville, North Carolina, October, 1830. He was acknowledged leader in the first co-operative service of North Carolina Disciples, called "The Union Meeting of Disciples of Christ," and was their most influential representative in their union with the Bethel Conference of North Carolina at Hookerton, May 2nd, 1845. He began his ministry when there were only four ministers of Disciples in North Carolina, the other three being General William Clark, Abraham Congleton, and Jeremiah Leggett, all of whom were characterized as "brethren of the most pure and unblemished religious characters." He brought Dr. John T. Walsh to the State March 15, 1852.

George Joyner in a sketch of him said:[1]

He exercised his ministerial functions for twenty nine years, not only with honor to himself, but with satisfaction and delight to his congregations. The dignity of his appearance, the impressive manner of his delivery, and the salutary advice of his discourses, always interested, and affected his hearers. His influence among the brethren was extensive, his opinions always guided by that sound judgment which formed one of the leading features in his character were held in the highest estimation by the many friends with whom he acted. The reputation which he required in a ministerial capacity, was well sustained by the uprightness and goodness of his private life, which was distinguished by prudence, piety and dignified propriety of conduct. There have been very few men more univer-

sally respected, more sincerely esteemed in the whole circle of acquaintance, or more tenderly beloved by those who enjoyed the blessings of private and domestic connection.

As pastor of a congregation, Elder Dunn was the friend and father of all its members. In their spiritual and temporal concerns, he was a willing and able adviser, always ready to hear the story of affliction, and to dispense comfort and aid to all who were troubled and cast down.

He was open, bold, and even animated in his censure of vice. He regarded neither the situation nor rank of those who had grossly offended, but as a faithful, and fearless minister, he spoke to them of "righteousness, temperance, and judgment to come," and presented the calamitous state of the rejected of God, with such force and imagery, that like the great Apostle of the Gentiles, he was of power to make a "Felix tremble." * * * "His last discourse was delivered at Conference, on the 2nd. Lord's day in October, 1859. It is greatly to be regretted that his sermons are not recorded. They would have exhibited many proofs of his excellence as a minister. But his fame as a minister can now live in its full blaze only in the recollection of those who were familiar with his preaching. All recorded beauties of his mind would fling but a feeble light from the dread gloom of that grave, where lie the mouldering remains of him, who, while living, charmed and enlightened his hearers. He has passed away from earth, but his memory lives in indelible character upon the tablets of our hearts.

The American Advocate, a local paper of Kinston, gave a sketch of him, in which we found the following:

There is one circumstance connected with Elder Dunn's baptism, which is not only worthy to be recorded, but imitated. After his baptism he returned home, and that night, having publicly given himself to the Lord, and took upon himself the yoke of Christ, he called his family together, read a portion of God's word, and conducted family worship! Brethren, behold an example worthy of all imitation! As already stated, he commenced preaching in October following; and he continued to preach with great acceptance up to our last Annual Meeting, when, in reality, he preached his farewell sermon to his brethren in Conference assembled!

Elder Dunn was an able minister of the gospel.—His language was always chaste, and his manner dignified and prepossessing. He was instrumental in doing much for the cause of Christ, and to him the Churches are largely indebted for their prosperity.—He was looked up to as a father in the gospel, and enjoyed the undiminished confidence of his brethren to the last.

Elder Dunn was a firm and uncompromising advocate of the principles of the Current Reformation, and maintained them in theory and practice till his death. His funeral was preached by Elder Jno. T. Walsh, to a very large assembly, whom sympathy and love had drawn together to look once more on the face, and witness the interment of their father, brother, and friend. The text selected by Elder Walsh was in Isaiah,

38th chapter, and latter part of the first verse: "Thus saith the Lord, set thy house in order; for thou shalt die, and not live."

After the close of the discourse, the body of the deceased minister was surrendered into the hands of the Masonic fraternity, according to the request of the deceased, to be interred by them according to the usages of the Order. A large number of the Masonic fraternity was present.

Robert Hart Rountree, who died in 1926, told of an interesting experience he had with Dunn. He said that he was about twelve years of age when Dunn was discussing with his father, Charles Jenkins Rountree, the uncertain prospects of a meeting at Rountrees church. Concluding Dunn said "I suppose I can try to hold you a meeting." At this the lad warmly remonstrated saying he ought to speak with more boldness of faith and mental determination. Dunn at first was both amused and shocked at this forward speech of the boy. Finally Dunn said "you are right, son, we must say we will hold the meeting and trust God for results." He held a splendid meeting, and the church was mightily revived.

Mrs. Theresa Dunn

1802-1845

Mrs. Theresa Dunn was the wife of John Patrick Dunn. In a brief memoir in the August, 1846, *Millennial Harbinger*, Robert Bond said of her:

"For more than seventeen years she had been a devoted disciple of the Great Teacher, and earnestly contended for the faith and practice of the early Christians as divinely recorded in the New Testament. She appeared to have been apprized of her approaching dissolution for several weeks before it took place, and frequently expressed her confidence in the Saviour of sinners, and her willingness to go when called to do so."

Joseph Henry Foy

1838-1917

As Dr. Foy was one of the most notable educators of the state we have given a sketch of him in Chapter 17, pages 161-3. We will add some statements here pertaining to his work in the church. Amos J. Battle baptised him in Toisnot Creek near

Group, Carolina Christian College

Represented in the above are the pupils and teaching group of Carolina Christian College in June, 1894. At the extreme right, nearest the building, appear in order from right to left: James F. Sumrell (a Bible Student); Miss Mollie Winfield, Teacher of Music; J. R. Tingle, Teacher of the Bible; L. T. Rightsell, Principal, and Mrs. L. T. Rightsell, Assistant Principal.

Main Building, Atlantic Christian College

Wilson in January, 1868. He united with Corinth Church of Christ. Battle said: "As Bro. Foy was so well qualified for preaching the Gospel, the Church had him ordained and his preaching has met with acceptance everywhere." At the ordination Battle predicted "the young licentiate's future distinction." He located in St. Louis, Missouri, in March, 1878. He was pastor at first of the Central Christian Church in that city and later the Fourth Christian Church. J. L. Winfield in 1884 said in a sketch of him:[2]

Our Brother, at one time, embarked in the practice of the law, and was succeeding fairly in securing a substantial patronage, when he was arrested in that career by the death of his son Paul. This bereavement turned his thoughts to religion, and led finally to his ministerial career. Both his children are members of the Church; the younger, Miss Josie, joining during the past summer. In early life, while a teacher, Bro. Foy studied medicine, but never practiced except on himself, as his friends and the druggists used humorously to say. His present congregation is very indulgent to him, giving him frequent leaves of absence in the sickly season. For months at a time they have exacted but one service a day, and this kind consideration has helped him to bear up under the great load of a city pastorate. * * * Bro. Foy was ordained to the ministry in the year 1868, but did not give himself wholly to the work for the first ten years of his career. He employed his Saturdays and Sundays in the public ministry of the Word, giving the remainder of his time to the duties of his schools. His vacations were always given to the Lord's work either in Eastern or Western North Carolina, and he thus became widely known as a polished, earnest preacher and a successful evangelist. His pulpit power was always recognized at our Annual meetings by the crowds that massed at the stand or in the meeting-house where it was known that he would preach. He was for years Pastor of the Church in Kinston, serving it for a long time without salary, in order to help the brethren who were frustrated financially by the war to move and fit up a comfortable house of worship. In this he was greatly assisted by Aunt Cynthia Dunn, the recognized pillar of the congregation, and by the Tulls, Loftins, Rountrees, Harpers, Myers, Nichols, and others. Bro. Foy also served the congregation at Pleasant Hill, Jones Co.; Bethel, Lenoir Co.; Wheat Swamp, Lenoir Co.; and at other points which we cannot now recall, for periods of longer or shorter duration. He was always popular and efficient, never having had in the whole course of his North Carolina ministration a single vote cast against him when the question came up annually, "whom shall we employ for another year?" Some of these congregations sent him warm letters of commendation when he was attacked by certain Western papers for alleged departures from the simplicity of our plea. We do not side with Bro. Foy in his controversy with the brethren, but remembering his long and loyal service

to the cause, much of it without reward or the hope of reward, we are loth to give any aid or countenance to some who would like to crush him if they could. He was reported to have grown rather "liberal" in his views—to be tending, indeed, toward Unitarianism, but this originated probably from his participation in the Channing Memorial services, and in the "consecration" or "dedication" of the Church of the Messiah in St. Louis, two years ago. We have read nothing in the published utterance of Brother Foy either in the religious or secular journals of the day that shows any abatement of faith in the Divinity of our Blessed Lord. We believe him to be sound on every essential tenet of the common Christian Faith and in the leading peculiarities of our own special Plea. Other denominations would gladly welcome a man of his culture and ability into their folds, but he clings to the Church of his love, and though he may violate some tradition that is dear to many, or fraternize too closely with those whom some regard as enemies of the Faith once delivered to the saints, he has never opened his lips or penned an article, so far as the writer of this biographical sketch knows, to give his side of the question. That he can do so vigorously we all know. We frequently see reports of his sermons in the St. Louis papers and we judge from the place and space given to him that he ranks among the foremost preachers in public estimation, of that great city. He has been called to some of the best churches among the Disciples since he went to St. Louis, but has invariably declined. His health has been very delicate for a number of years, but being of a wiry and tough organization he has performed an amount of labor that would have killed men apparently much better endowed physically than he.

William R. Fulcher

1801-1877

Alonzo J. Holton gave the following sketch in 1878:[3]

Elder William R. Fulcher, son of Joseph and Mary Fulcher, was born in Craven County, North Carolina, June the 17th, 1801. At the age of about twenty-six years he confessed his faith in Christ by obedience to the gospel, and became a member of the Free Will Baptist Church, where he remained for several years, when he became convinced of the great necessity of all God's people being united in one body, and severed his connection with the Baptists, and became united with the Disciples of Christ, where he remained the remainder of his life.

He was married twice, first to Miss Catherine Morgan, January 3rd, 1826, and secondly to Miss Sarah J. Keel, March 12th, 1857, who survives him, having three children living. He was ordained to the work of the ministry June 6th, 1841, by Elders Robert Bond and John Powell. From that time, for a period of about twenty years, he preached regularly, and after then occasionally, up to a few years before his death, when he became

so hard of hearing, and afflicted otherwise, he had to stop entirely for the remainder of his life. Bro. William R. Fulcher, as a man, stood high in the estimation of the people generally; and was regarded as an honest and peaceable citizen and good neighbor. As a Christian, he was consistent. His comforts and hopes were derived from faith in Christ, and the promises of His word. His piety was of that character as to enable him to give a reason for the hope that dwelt in him. As a preacher, he earnestly contended for the truth, making no compromise with error.

John B. Gaylord

1816-1851

Josephus Latham said in a sketch of John B. Gaylord:[4]

The subject of the sketch was born of humble parentage, in Beaufort County, North Carolina. His opportunities were very limited. His parents being poor, he was prevented from cultivating his excellent mind. But he succeeded in getting some knowledge of reading, writing and arithmetic. He grew up beloved by those who knew him; and having a naturally kind and sympathizing heart, he won the affection of those with whom he associated. He seemed to be inclined to religion at an early day, and joined the Methodist Church when young. But afterwards united with those who were sometimes called Free Will Baptists. In May, 1839, he was married to Miss Ann Smith, daughter of Elder Henry Smith, and continued to live in Beaufort County, till 1842. He then moved to Hamilton, Martin County. In a short time afterwards he moved to Newbern, where he worked at coach making under the direction of Syndam. Here he staid till he became an excellent workman. He lived in Newbern several years, and during the time united with the congregation of Disciples meeting at Broad Creek near the town, and became a very active member of said congregation. After a few months' membership, at the solicitation of the church, he commenced preaching. It was not uncommon to see his Testament on his workbench while he was at his labors; and he daily made it his study at almost every spare moment. This being the case he rapidly improved, and became a considerable help to the cause in that region.

In 1848 he moved to the town of Kinston in Lenoir County, and commenced the business of coach making under very inauspicious circumstances; but in a few years he did a fair business. In the meantime he preached for the church of Christ at Kinston and in the vicinity. Though he was neither learned nor eloquent, yet so much sincerity was manifested, and such great zeal shown by him, in his ministerial labors, that he became a successful and popular advocate of the "Ancient order of things." * * * On Monday, January 13, 1851, the body of this precious man was carried to the Christian Chapel in Kinston. The funeral discourse was preached by Elder Jno. P. Dunn. The body was then interred in the grave near the church.

Thomas Green

1857-1919

Thomas Green was a native of Nansemond County, Virginia. He made his home at Pantego, North Carolina. He was ordained to the ministry, September 4, 1891. He was an earnest, plain, faithful preacher of the Gospel. He ministered for many years in Martin, Washington, Perquimans, Beaufort, and other Eastern Counties. He came to the Disciples from the Christian Connection.

J. T. Grubbs

1843-1907

The following is from a sketch of J. T. Grubbs, by S. W. Sumrell, written in 1907:[5]

The subject of this sketch was born in Virginia about 1843 or '44. He was captain of some company in the War Between the States, and has been known since as Captain Grubbs. He was married to Miss Kate Aldridge about 1866, and united with the Union Baptist church about 1867, and was baptized, I think, by Elder B. W. Nash; was ordained to the ministry about '70 or '71, and preached for a good many churches of that body as long as he remained with it. His wife died, I think, in 1879, leaving six children.

Nearly twenty years ago Brother Grubbs was married to Miss Eliza Fields. He united with the Church of Christ, the Bethel Congregation about nine years ago, and was received in the Convention as a minister that fall. While he was with us, he preached for Mount Pleasant, near Greenville, for Red Oak, he preached in Jones and Onslow one year, and in Wayne and Johnson counties. He died on Friday night before the fourth Lord's day in August, 1907, and was buried Saturday by the Masonic Order. Service was conducted by D. W. Davis, of Washington, North Carolina. Brother Grubbs died in the faith and leaves a wife, seven children, many relatives and friends.

Notes

[1]Minutes, 1861. [2]Watch Tower, Feb. 15, 1884, page 1. [3]Minutes, 1878. [4]Ibid., 1853. [5]Ibid., 1907.

Chapter XXXIII

MEMOIRS OF PAST LEADERS (CONTINUED)

Henry Smith Gurganus

1825-1911

Henry Smith Gurganus was the son of the pioneer preacher, John M. Gurganus, and a native of Washington County. In physique he was of low stature. He preached for the Disciples many years at his local church, Christian Hope, and at points in adjacent counties. In 1872 Charles Cobe, a minister of the Disciples came into the State from Pennsylvania. As Gurganus believed in ceremonial feet-washing and practiced it Cobe challenged him soon for a debate on the subject.[1] Accordingly they met at Poplar Chapel for the discussion. Gurganus had studied with all his strength. He won the decision of the judges for his affirmative. However Gurganus was honest with himself and admitted afterwards that his earnest study of the New Testament occasioned by the debate had convinced him that ceremonial feet-washing was not a command for the Church of Christ. So he gave up the practice of it.

John M. Gurganus

1802-1876

John M. Gurganus was a native of Washington County. The following is from a sketch of him by Josephus Latham:[2]

The grave has received another of earth's bright jewels, in the person of Elder John M. Gurganus, who stood the storms of many winters, but like the majestic oak of the forest, is now felled by the hand of death. In early life he manifested great veneration for his Creator, and as might have been expected, he cast his lot with the people of God, and like all pure Christians, his soul longed for the salvation of sinners—to see others in the service of Him in whom we live and move and have our being; and though he never had the opportunity of procuring a good education, yet, he determined to do what he could for the cause of his redeemer; and his fine standing as a pure Christian, combined with great zeal and warmth of heart, had a powerful effect in winning souls to

Christ. For what cares our inquiring one interested in his salvation, whether the answer to the question "what must I do to be saved," comes to him in rounded sentences and polished words, or not? And while souls are perishing and the cause of our Savior languishing, all should do their duty. The past shows that though Brother Gurganus' opportunities had been so meager, yet, when he went forth preaching the word, he was wonderfully successful, and, perhaps never more so than since the war. He like some others saw, after the war, unless extra efforts were made, the cause of pure christianity must languish in our State; and he buckled on the armor more closely, and prepared for the conflict; and aided by his devoted son, Henry, they commenced in earnest; and for weeks left home and business, and proclaimed the Gospel to perishing sinners. The result was glorious. Scores were added, and churches revived in the counties near them. And though they preached and sacrificed thus, it was without compensation. While we may admire heroic losses of time and means, we cannot as well admire the principle which withholds the helping hand; but neither poverty nor opposition could deter this blessed man from duty; hence he battled on until death found him at his post, but not until he had seen two more of his sons wielding the sword of the Spirit—one of whom is our beloved Evangelist, whose praise is in all the churches. The writer of this loved Bro. Gurganus with undying affection. He was the friend and co-laborer of his (my) venerable father, T. J. Latham, long years ago, between whom there existed a very warm attachment for each other. When but a youth, the writer learned to love him.

The writer looked upon Bro. Gurganus as one of the purest and best of his day—filling up the measure of a follower of Christ—a good neighbor, a good husband, a good father, and, above all, a pious Christian, who goes to the grave with a name unsullied.

Joseph Grey Gurganus

1850-1882

Joseph Grey Gurganus was a native of Christian Hope community, Washington County; a son of John M. Gurganus. Henry Winfield said in a sketch of him:

He professed faith in Christ and was baptized by Eld. J. B. Respess. He entered upon the work of the Christian ministry soon after his baptism, and was ordained by Eld. J. J. Coltrain the second year of his ministrations. As a man, he was amiable, generous and kind. Truly can it be said of Him: the world is better for his having lived in it. "None knew him but to love him; none named him but to praise." As a preacher he was faithful, firm, zealous, and an indefatigable worker. I recall with pleasure my association with him, as a co-laborer in the Master's cause, and cheerfully concede to him an unequaled amount of vital energy and patient devotion in the arduous labors of the ministry. As a husband and

father, he was gentle, loving and just. As a Christian he was of good report. The churches blessed by his labors speak his praise. He labored in Washington and Tyrrell Counties with great success, and his visits to other counties were followed by no mean reports. His Christian integrity, sterling energy, and unswerving devotion to the Master's cause, made him a Peter in impulsive zeal, a John of meek and persuasive bearing, and, at times a "Son of Thunder." Having bought the good fight of faith, he died with his armor on.

James W. Hardison

1831-1906

James W. Hardison was a native of Martin County. He was baptized in October, 1873, and ordained to ministry among the Disciples in April, 1874. He was pastor at Macedonia several years. He also served Poplar Chapel and Manning's Schoolhouse. His voice was impaired, and his discourses in the pulpit practically ceased for a long period before his death. He continued, however, to officiate at marriages and burials.

John James Harper

1841-1908

John James Harper was a founder of Atlantic Christian College. He was born near Bentonville, North Carolina, and died at Atlantic Christian College. As a remarkable coincidence it may be observed that the year of his birth was the first of recorded minutes of North Carolina Disciples as a State group, and the year of his death marked the accession of Jesse Cobb Caldwell to the Presidency of Atlantic Christian College. Caldwell successfully administered the affairs of the college for a remarkably long and fruitful period. Dr. Harper was a son of John Harper, who was a charter member of one of the oldest North Carolina Churches of Christ, Mill Creek.

The following concerning the Harper family and homestead is an abstract of data from a genealogist's record.[3]

The Harper family is one of the oldest in English history. An ancestor of John J. Harper was a Norman French officer under William the Conqueror, at the Battle of Hastings in 1066, and was knighted on the field for bravery after that battle. His name thus belongs to the Norman aristocracy.

Some of the Harpers, about 1650, united with the Quakers under the leadership of George Fox. In 1682, one year after William Penn obtained a grant of land from Charles II in Pennsylvania, the Harper family came hence. At that time John Harper settled near Philadelphia and became ancestor of the Pennsylvania branch of the family. The first record of him was found in a Quaker Graveyard in Philadelphia. This John Harper had two brothers, one of whom settled in New York and was ancestor of the Harper who established Harper Publishing Company. The other brother settled in Virginia and was the ancestor of the Harpers who went west to Kentucky and eastern Ohio, and it is from him that William R. Harper, a president of Chicago University, descended. These Harpers in England intermarried with the English so the blood was originally Norman-English. The John Harper of Pennsylvania arrived in Philadelphia August 2nd, 1682. He had a son Joseph Harper who with his Uncle Robert settled at Harper's Ferry, Virginia, and named the place. This Harper's Ferry property in Berkley County, West Virginia, was bought of Lord Fairfax in 1749. In 1763 he incorporated his Ferry. This piece of land consisted of 125 acres, and he paid for it sixty Guineas in gold.

The fourth man in this line named John Harper was a son of Joseph Harper and was born in 1719 and died in 1793. He was the father of another John Harper who was a Revolutionary soldier, who was the first one of the Harpers to come to North Carolina. This John Harper, the Revolutionary soldier, was under Lafayette and was at the surrender of Cornwallis at Yorktown. He served from June 4, 1781 to June 4, 1782. This John Harper was born in 1762 and died 1834. He married Ann Covington of Staunton, Virginia, where he had a son John, born in 1803. This son, John, was the one who became a deacon in old Mill Creek church in Johnston County, North Carolina. It was said of this John Harper:

Little was known about his earlier home or his family, he was a quiet man and spoke seldom of his family, and then only with a reserve, as apparently he had set himself apart, for some reason which was unknown to them, but as it has developed since it was caused most likely by the choice he made when he took up arms. It is known that Robert Harper, was against it, somewhat perhaps on account of earlier teaching of their Quaker ancestor the first John Harper, but more likely because he was known to lean strongly to the Torys, and whether his brother John Harper

was of the same opinion or not cannot be said; it is possible such was the case, and if young John Harper left home to enlist against these oppositions, it would account for his stand in later years; if so he was not the only one of this old family to do so, for a number of his Pennsylvania cousins did the same, among whom was Major John Harper, who was another of the fighting Quakers, and others so that there will be found a goodly number of those bearing the name of Harper, among our Revolutionary Soldiers and officers.

The John Harper, who became deacon in Mill Creek church of Christ, was the sixth name in this line. He was born February 18, 1803, in or near Staunton, Virginia, and came to North Carolina with his parents as a child. He married Amy Ann Woodard, the daughter of James Woodard. She was born in 1820 and died in 1900. This John Harper was the father of John James Harper, the subject of this memoir. Another son was Dr. Martin W. Harper who helped to establish the Christian Church at Dunn, North Carolina. Nathan B. Hood married a daughter of John Harper. Hood left his estate of thirty thousand dollars to the Christian Church at Dunn.

All that remains of the original Harper homestead near Mill Creek in Johnston County is the old chimney and fireplace. In the early days the stage coach road from Raleigh to Fayetteville crossed the coach road from Smithfield to New Bern in the corner of the grove surrounding the old house. They had a postoffice there called Harper's. However, the first John Harper to come to this place, who erected this old settler's home, did not leave it for the new home that John Harper, the Mill Creek deacon built. The big new home was used as a hospital during the battle of Bentonville, March, 1865.

John James Harper was baptized by Henry D. Cason, of Washington, North Carolina, July 29, 1860. He preached his first sermon, May 18, 1861, and was enrolled as a minister by the "Annual Conference of Disciples of Christ," at Pleasant Hill Church in October, 1862. He married Miss Arrita Anderson Daniel, of Pitt County, North Carolina, May 1, 1862. He was State Evangelist of the Disciples during a part of the Civil War (1863-65). He received almost $1,000 per year, "Confederate money." During the last year of the war, because his only horse had been taken by Federal soldiers, and other circumstances incident to Sherman's invasion, his work was confined to the churches in Johnston, Wayne, and Sampson counties.

He represented Johnston County in the State Senate in 1881. He edited the *Christian Visitor* in 1876-77, and 1886-87. His most important pastorates were: Wilsons Mills, Dunn, La-Grange, Wilson, Washington, and Kinston. He was a planter, merchant, preacher, teacher, editor, and statesman.

He was the first chairman of the Board of Trustees of Atlantic Christian College, and in the darkest hour of the history of the college in 1904, he was persuaded to leave his Washington, North Carolina, pastorate and become college president. For the first year he cheerfully served without salary, in view of the desperate situation of the college, which, however, greatly improved before his death. While president of Atlantic Christian College, he received the honorary degree of LL.D.

Dr. J. J. Harper and his able contemporaries, Dr. Walsh, Peter Hines, and Moses Moye originated and maintained, by their work and influence the unique State Constitution of the Disciples, with its strong articles relating to the qualifications of the ministry—a Constitution which has been a standing, actual terror to any unworthy minister seeking to impose on the churches.

For a quarter of a century, the personality of Dr. Harper, perhaps was the most outstanding and influential among North Carolina Disciples. His scrupulous care preserved to the Disciples virtually intact the most important historic records of their North Carolina conventions. He presided at eleven State Conventions. He builded extensively the co-operative life of the North Carolina Disciples.

Henry Donald Harper

1847-1906

Henry Donald Harper was a native of Johnston County and brother of John James Harper. The following is from a sketch of him in the Convention Minutes of 1907.

> He was brought up on the farm until he reached the age of seventeen years, when, in 1864, he joined the Confederate army as a member of Griswold's Independent Company, of Goldsboro. He was, in a short time, detailed as courier to Col. Stephen D. Pool, and served in that capacity until the close of the war, except that in the battle of Cobb's Mill, near Kinston, he was granted permission to join his company in the fight.

At the close of the war he returned to his father's home and remained with him until 1869. In this year he entered Kentucky University, at Lexington, Kentucky, where he received his literary and ministerial education, also his education in dentistry under Hodgen & Kelly.

When he entered college he had only $75.00, the total amount his father was able to give him. He was, therefore, thrown upon his own resources for his education. He served one year at the painter's trade. At the end of the first year he became a member of Prof. J. W. McGarvey's family, where he remained for three years, upon the condition that he should paint the Professor's dwelling, attend to the stock, etc., which he did to the satisfaction of his teacher.

After graduating he traveled for some time, preaching and practicing dentistry. He was at one time State evangelist. Dr. Harper married Miss Della Coward, on April 21, 1877. In 1882 he located in Kinston. He at once became identified with the business interests of his adopted town. He was chairman of Lenoir County Board of Education for five years; he commanded the Naval Reserve when first organized in Kinston. He was elected by a unanimous vote of the division. When his dental practice forbade his longer service to the company, they presented to him a sword for his faithful service. He was appointed, during the Spanish-American War, chaplain of the naval batallion of the State. He was a Mason, Odd Fellow, Pythian, and Knight of Harmony. He was a ready speaker, and was frequently called upon for addresses on various social and religious occasions. In his address at the funeral of Dr. Harper, his pastor said: "Dr. Harper's life has touched with every other life in Kinston. Do we mention business? In every worthy enterprise he placed his money or gave encouragement to his friends. In his practice of dentistry he has given surcease of pain to many hundreds. In the fraternities his name is well known. He was joy at your weddings and comfort at your funerals. The church has heard his prayers and his songs and has been edified by his sermons. Versatile and accommodating he has been the man for your public gatherings and your social functions. Truly a prince and a great man has fallen today . As the sun arose on yesterday, his life flickered, like a lamp, and went out. This body has no animation; no light beams from its eyes, no smile plays upon its lips. Our brother is not here. 'He is not dead, but sleepeth.' He saw not the sunrise of the last morning of his stay on earth, but he went into the perpetual sunrise of the Paradise of God."

Alexander C. Hart

1836-1903

Alexander C. Hart was a native of Greene County. His home was near Maple Cypress when he died. The following is from a sketch by J. R. Tingle in 1903:[4]

He united with the Christian church when only thirteen years old and lived a faithful Christian life until the Lord called him home. He was married to Lucretia Fussell in 1856 and leaves a widow and four children

to mourn their loss. He was buried in the cemetery at Butler's church (near Vanceboro). The writer preached the funeral sermon to a very large and sympathetic congregation. Bro. Hart was one of our most consecrated preachers and gave over half a century to the service of his Master, and died in the triumphs of the gospel faith."

Peter Edmund Hines

1812-1891

Peter Edmund Hines was born in Edgecombe County, and died in Wilson. He was for seven years Mayor of the town of Wilson. He did much to establish the Christian church in that big tobacco town. He gave the lot upon which the Wilson Christian church was built. There is a large handsome window in the Wilson church in his memory.

He was of a stalwart firmness in keeping clean the ministry of the Disciples. He helped his peers of the day to establish conservative traditions in safeguarding the Disciple ministry in the State. He presided at four State Conventions.

His old home on Goldsboro Street in Wilson, long a landmark, was torn down to make way for a modern apartment house.

Notes

[1]Mrs. E. N. Harris, Rosemary, N. C., daughter of Henry Smith, Gurganus related this episode to the author. [2]Minutes, 1878. [3]Miss Gertrude Friberg, Philadelphia, Pa., for Mrs. Dr. I. F. Hicks and Mrs. McD. Holliday of Dunn, N. C. [4]Minutes, 1903.

Chapter XXXIV

MEMOIRS OF PAST LEADERS (CONTINUED)

William Heath

1816-1867

William Heath was the son of Samuel and Elizabeth Heath, and a native of Jones County. The following was taken from a sketch of him by Isaac Brown, a layman, written in 1870:[1]

His parents had but little of this world's goods; and he was raised to a life of toil and hardship, having obtained but a limited education.

He was married to Mary Spencer, 1837; and became obedient to the Faith the 15th of July, 1842; and united with the Congregation of Disciples at Pleasant Hill, Jones County, then under the pastorate of the much beloved (but since deceased) Elder Robert Bond.

He commenced preaching, 1845, in his immediate neighborhood, and extended his labors as opportunity offered. He was quite poor in this world's goods—with an increasing family dependent on his individual labors for their support.

At that time it was too often thought, that a "free salvation" implied that preaching should be free of charge also. And it is even now to be feared, that too few of us remember the Lord has ordained that they who preach the Gospel should live of the Gospel.

He often accompanied the late beloved Elder John Jarman, and assisted him in preaching and building up churches. And later, the pastorates at Tuckahoe, Jenkin's Chapel, Brown's School house, Shady Grove, and a few others, were almost entirely dependent on him.

Who but the All-Seeing Eye can tell of the anguish and conflicting emotions that he experienced between his duty to his God, and those loved ones at home whom God had confided to his care? How often did he believe that it was impossible for him to bear the burden placed upon him unaided! But God, in whom he had put his trust, aided him.

He has left us a noble example of self-sacrificing faith and trust, that it will be well for us to follow.

Isaac Pipkin Holton

1834-1907

Isaac Pipkin Holton was a native of Pamlico County. The following is from a sketch of him by George T. Tyson, written in 1908.[2]

He was baptized July 4, 1855, by Gideon Allen. Ordained to the ministry in 1861 by Wm. Dunn, Japtha Holton, and J. W. Holton, who was his brother and also a minister of the Christian Church.

In 1861, Bro. Holton married Rebecca Robinson, unto whom six children were born, all of whom are living, except the oldest, who died eleven months before his father.

Bro. Holton was deprived of school advantages, but he was endowed with more than average natural ability, loved literature and read much. He was familiar with the Bible from the beginning of Genesis to the end of Revelation. He read many books and was especially fond of poetry. A day or two before his death, prostrate on his bed, he repeated and sang one or two hymns and preached a short sermon, using for his text, "If a man die, shall he live again?" Bro. Isaac did not give his full time to the ministry, however he did a great deal of preaching and singing (he was a singing master) until the latter years of his life. Two years before his death he had the care of a church. He was called upon to preach a great many funerals. He delivered a funeral address only about a year before his death.

Bro. Holton was one of the most active and energetic of men; a good conversationalist; and his home "given to hospitality."

Jesse Walker Pipkin Holton

1826-1904

Jesse Walker Pipkin Holton was a native of Pamlico County. The following was taken from a sketch of him by George T. Tyson, written in 1904.[3]

He married Barbara E. Bennett January 19, 1854, with whom he had lived fifty years the 19th of January last at which time they celebrated their golden wedding with a large gathering of relatives and friends.

He was born in a humble but Christian home. Deprived of the advantages of education, however, he learned to read and write.

He confessed his Saviour the first Lord's Day in July, 1849, and was baptized by Elder Henry Smith. Preached his first sermon first Lord's day in February, 1858, at his home church. Set apart to the ministry second Lord's Day in August, 1858, J. B. Respess conducting the rite, thus serving in the ministry forty-six years, almost or quite to a day. His last sermon was a funeral discourse, about a month before his death.

Uncle Jesse was familiar with the Bible. He told me he had read the New Testament through as many times as the number of years he had been engaged in the ministry.

Through rain and sunshine, through summer's heat and winter's cold he has gone for forty-six years, more than four-fifths of this time on foot. For thirty-eight of those years he had no team. His longest pastorate was at Bay Creek Church, for which he preached eighteen years, and never missed a visit. There was not a year during his ministerial life but that he had the care of one or more churches. He was a good preacher; but, perhaps, his strongest characteristic was his daily walk, modest in manners, and chaste in conversation. For forty-six years he has preached,

in church, in school-house, in barns, and in homes; of righteousness, temperance and the judgment to come, calling people to repentance. His life was an exemplification of the gospel which he preached. His Christian life was faithful to the end, his faith unwavering from his baptism to death. And for all of this his compensation fell far behind in affording sustenance. He told me just a short while before his death that he "preached the gospel for the love of the gospel." Not in state, but in church, his counsel was often sought.

John Jarman

1816-1850

The following was taken from a sketch of him by John H. Dillahunt.[4]

Elder John Jarman, the son of Emanuel and Sarah Jarman, was born on Tuckahoe, in Jones County, where he was reared and educated. In early life he was noted for his moral and philanthropic conduct and sympathetic feelings. Before his profession of the Christian Religion, he was respected and esteemed by his acquaintances.

On July 16, 1843, he made the good confession of faith in the Lord Jesus Christ, and put Him on by being buried with him in baptism. Shortly after his conversion our worthy brother commenced proclaiming the Gospel to a lost and ruined world; and many were roused from their lethargy and carnal security by his preaching, and induced to obey the Gospel. The loss of Elder Jarman is an irreparable loss to the community where he resided. He sank down in the service of his divine Redeemer. For when he was taken sick he had been engaged, several days, in a protracted meeting, in which many were induced to make the good confession. His only desire seemed to be the benefit of his fellow creatures. While confined during his last illness, his aged mother, approaching his bedside, remarked to him: "That if the Lord should raise him up again, it would not do for him to expose himself as much as he had done, toiling and preaching; as his constitution was weak; he could never stand it." His answer was, "If I cannot preach I desire to die." When lying as it were on the boundary that divides time from eternity, he declared he had no other feelings than those of love for all mankind.

In a letter to Alexander Campbell, September 23, 1850, Dillahunt said:[5]

Bro. Jarman accompanied me to Bethany last winter, for the express purpose of making your acquaintance and hearing you preach; but, to his great disappointment, as well as mine, we were deprived of the happiness of seeing you, you being at that time on a tour to Kentucky. * * * Under his (Jarman's) hospitable roof the weary pilgrim and traveler always found a hearty welcome. He was kind and benevolent to all. By his death a vacuum has been made which time alone can fill.

Milton Frost Jarvis

1851-1877

Milton Frost Jarvis was born in Washington, North Carolina. His parents soon afterward removed to Pantego. He was baptized July 1, 1872, by John R. Winfield. This "gave much joy to the Disciples at Concord." He was ordained to the ministry at Pantego by John R. Winfield and Augustus Latham, Jr., October 23, 1873. Josephus Latham said in a sketch of him:[6]

He was not what we would call an educated man, by any means; but, with a bright mind, quick to grasp a truth, combined with a noble heart—kind, humble and zealous, as he was, his influence was great, and a life of usefulness seemed spread out before him; but, like many others of us, he had to follow other occupations to make a livelihood, and having chosen merchandizing, while on his way North, to buy goods, he took a very deep cold, which finally resulted in that dread disease, consumption; his body, naturally frail was unable to stand the wasting influence of the scourge. He was tall and slender, with a calm and sweet expression of countenance, and was what might have been called a handsome man, and really made a fine appearance in the pulpit, which he often filled with great acceptation, even after he was far advanced in the disease, which was so surely bearing him to the grave. His last sermon was delivered at Pantego, in which he seemed to throw much of the zeal and fire of days gone by, and the effort was crowned with success, in bringing one soul at least to Christ. Yet it was too much for his enfeebled and worn-out lungs, and emaciated body and he was never able to preach again. While many mourned with hearts stricken with sorrow at the untimely death of one so gifted, there was another whose young heart was torn more sadly than any—it was his betrothed—she, young, handsome and lovely, had looked forward to many long and happy years with the beloved Milton; but all these hopes have been blasted by the chilling hand of death.

Irvin Jones

1816-1887

Irvin Jones was a native of Greene County. A memorial tablet has been placed for him in the Hookerton Church. The following was taken from a sketch of him by J. L. Winfield.[7]

I call to mind today, the time I first saw this faithful man of God, and this truly consecrated servant of the Master. It was in the fall of 1866 during the Grand Council of the Union Baptist Church, at Blount's Creek, Beaufort Caunty. Elder Jones was at that time a member and minister of the Union Baptist denomination, which denomination is known,

Henry Cleophas Bowen, 1858-1915

Harvey Swain Davenport, 1837-1921

as being the result of the effort of Rev. J. W. Hunnicutt, of Virginia, to unite all the wings of the open communion Baptists in one grand, aggressive body, under the name and style of the Union Baptist church. Bro. Jones impressed me, at that council as a man of strong faith, fervent devotion and the most marked piety. Though I was only in my fourteenth year, his plain, simple and tender preaching had a most wholesome effect upon me, which was strengthened and confirmed by subsequent association and more intimate relationship.

Four years after, Bro. Jones was appointed an itinerant minister, and he traveled extensively in all the Eastern counties, and was eminently successful in widening the borders of that denomination. It was my pleasure to accompany Bro. Jones on several of his evangelical tours. It is needless to say, that I was not only profited but highly benefited by his humble, Christ-like walk, his love for the Gospel, and his loyalty to the great Head of the church. He made no pretension to learning. He possessed only a limited education; which had, however, been augmented by faithful and diligent devotion to the study of good and useful books. He was a preacher for the common people, who always heard him gladly. He was very popular in Beaufort and Craven counties, where he was instrumental in establishing and edifying several congregations.

When the last Grand Council met in Carteret County in the Fall of 1870, Bro. Irvin Jones was the first to come out from under the dominion of human law, and take his stand with those who were building on the "one foundation". From that day to the day he laid his armor by, he maintained his faith in the Gospel of Christ.

James Benjamin Jones

1846-1911

James Benjamin Jones was a native of Forsythe County.[8] His ancestral home is near Bethania. He was of Welsh, Huguenot and German descent. His father, Dr. Beverly Jones was a graduate of Jefferson Medical College, Philadelphia. His mother Mrs. Julia Conrad Jones descended from original settlers of the Wachovia Tract in North Carolina. She was bred in the Moravian faith.

J. B. Jones was a student at Nazareth Hall, Pennsylvania, a Moravian school for boys, when John Brown raided Harper's Ferry. He came home, spent three years on the farm, then enlisted as a soldier in the Confederacy. After the war he worked as a clerk in Louisville, Kentucky. He entered the College of the Bible, Lexington, Kentucky, January 4, 1867, where he graduated in 1871. In 1873 he received the A.B. degree from

Kentucky University; later an honorary A.M. from the same institution.

He ministered at Little Rock, Arkansas, and at Newport, Carlisle, and Georgetown, Kentucky. He taught in the Christian College at Columbia, Kentucky. His health declined, and he had a long struggle to regain strength. He was at Cedar Keys, Florida, two years, where he cultivated an orange grove. Later he went to California where he gave two and a half years to the ministry of the Temple Street Church, Los Angeles.

In 1874 he married Miss Mollie Rogers, daughter of the pioneer preacher, John Rogers, of Carlisle, Kentucky. For three years he was State Missionary Secretary of Kentucky. Later he gave a second term of one year to that service. Meanwhile he was minister at Columbia, Missouri.

He taught Bible and Philosophy in Hamilton College, Lexington, Kentucky, for five years. He was called in 1896 as Chancellor of Kentucky University, which he declined, that he might accept the Presidency of William Woods College, Fulton, Missouri, then called the Orphan School of the Churches of Christ in Missouri. This institution was in a desperate financial condition when he went to it. By a wise, efficient administration covering a long period, he saved it, and made it one of the greatest colleges for women in the West. His personality and leadership was perhaps the greatest single contribution of North Carolina Disciples to missionary and educational service in the middle West.

George Joyner

1823-1885

George Joyner was a minister for thirty-two years of North Carolina Disciples of Christ. His parents were John and Clara May Joyner. He was born near Farmville, October 16, 1823, and died in his old home community September 17, 1885. He "was from one of the best and most respectable families in Eastern Carolina." He was buried in the rear of the Farmville Christian Church.

He united with the church of Christ at old Oak Grove, Greene County, in 1850. He was baptized by Josephus Latham. He began preaching in 1853, having been trained at Wake Forest

College. He was President of the North Carolina Christian Missionary Convention at the time of his death.

He was married three times. First to Miss Speight of Greene County; Mrs. Mary E. Beaman, now living near Stantonsburg, being a daughter of this first marriage. His second wife was Miss Henrietta Parrott, daughter of Jacob Parrott. His third wife was Miss Blount of Washington, who, with her six children, survived him.

Dr. John T. Walsh, who conducted burial service for him, said of him:[9] "As a Christian and gentleman, Elder Joyner had always been esteemed for his moral character and Christian integrity. He was unassuming and retiring in his manners, always dignified, but easily approached. As a preacher he was above the average. He uniformly read his discourses, and they were written in a chaste style, and adapted to the most cultured audience. He was more than an average elocutionist, and made a fine impression on all who heard him."

Augustus Latham, Jr.

1847-1901

The following was taken from a sketch of him in the Washington, North Carolina, *Gazette Messenger* of March 18, 1901:

Rev. Augustus Latham sprang from an ancestry that has, for generations, been conspicuous in the annals of Beaufort county. His parents resided near Leechville, where he was born. Having received pious training he in early manhood developed a religious character, became a member of the Christian Church and subsequently one of its ministers. He has served acceptably several churches in this and adjoining counties as pastor, and on two occasions at least, has been temporary pastor of the Christian Church in this city. About the year 1865 he was happily married to Margaret, the daughter of Mr. Samuel Windley, who still survives him. Mr. Windley was one of the most prominent men the county has ever produced. For years he was the chairman of the board of magistrates and presided over the old county court, and we think, was one of the justices of the inferior court, organized after the war.

The longer one knew Mr. Latham, the more he was loved and respected. He despised hypocrisy and his life was an open book that could be read by all men. If he had a fault it was the candor with which he expressed his own opinions. No one could be mistaken as to what his opinion was on any subject, for he never failed to express it and to defend it with the

best of his ability. He was a writer of considerable merit, and the unique way he expressed his thought, the dry sarcasm running through nearly all he wrote, attracted the attention of the reader.

J. J. Harper said of him:[10] "He was a vigorous writer and a strong preacher, a plain, outspoken and godly man. His style was unique, out of the ordinary and always interesting."

Notes

[1]Minutes, 1870. [2]Carolina Evangel, Sept. 10, 1908, page 5. [3]Watch Tower, Oct 7, 1904. [4]Minutes, 1852. [5]Millennial Harbinger, 1850, page 659. [6]Minutes, 1878. [7]Ibid., 1887. [8]"Churches of Christ," by John T. Brown, page 497. [9]Minutes, 1885, page 14. [10]"Churches of Christ," by John T. Brown, page 269.

Chapter XXXV

MEMOIRS OF PAST LEADERS (CONTINUED)

Josephus Latham

1828-1889

Josephus Latham was the son of Thomas J. and Nancy Cordon Latham. He was born at Pantego, North Carolina. He was baptized June 4th, 1843, by his father at Jordan's Point. He preached his first sermon at Pungo Chapel, August 27th, 1848. He was ordained to the ministry by John P. Dunn and Benjamin Parrott, April 1st, 1849. He married Miss Martha F. Brown, of Pitt County, North Carolina, May 31, 1854. He ministered for more than forty years in his native State, mainly in the counties of Hyde, Beaufort, Pitt, Greene, and Wayne. He baptized more than two thousand persons, and officiated at about five hundred marriages. He served as Superintendent of Public Instruction for Pitt County from 1882 to 1889. It was said that "he was peculiarly adapted to rural evangelistic work and nothing gave him greater satisfaction"; that "his sermons were strong in their fullness of Scriptural truths, and the directness with which they were presented," and "they were delivered with a radiance and fervency of spirit that kindled to a responsive glow the hearts of his hearers."

John J. Harper said of him:[1] "Eternity alone will disclose the magnitude of his great work in North Carolina."

He was unselfish and sympathetic. Harper testified:[2] 'I knew him one cold rainy day during the war to take off his shoes on the road and give them to a barefooted soldier whom he met."

Harper further said of him: "His pulpit efforts were largely directed to the fundamental principles of the Gospel." It is related that his favorite sermon topic was "The Conversion of the Ethiopian Treasurer." While his daughter, Miss Nannie, attended Hamilton College, Lexington, Kentucky, he visited there. He was invited to preach in the most prominent Disciple pulpit in Lexington. Upon his return a friend "down home" asked him, "What was your subject?" He said, "Philip and the Eunuch."[3]

Thomas Jordan Latham

1797-1862

A distinguished leader of the early Disciples of Christ in North Carolina, was Thomas Jordan Latham. He was born at Pantego. He was a son of Daniel and Elizabeth Latham. He attended school in Robeson County, North Carolina, where he was a schoolmate of Judge Manly. He also attended other schools of merit and was for a number of years considered the best educated minister among North Carolina Disciples. His life was given to teaching, preaching and the civil service. On Feb. 4, 1821, he was married to Miss Nancy Cordon. His first wife having died, he married Miss Ann E. Everett of Martin County, January 13, 1839. About 1825 he was baptized by Henry Smith, of the Bethel Conference of North Carolina, and shortly began to preach at Concord Church near Pantego. He entertained Thomas Campbell in his home at Pantego, April, 1834, and so imbibed the spirit and principles of the "Restoration Movement" promoted by the Campbells, that seven years later, 1841, he promoted the discussion by his famous circular letter emphasizing Christian union and repudiating all human creeds, which culminated in the union of the Bethel Conference of North Carolina, on May 2, 1845, at Hookerton, with the Disciples of Christ. This Bethel Conference constituted very largely the basis for the future expansion of the Church of Christ in this State. He was Clerk and Master of Equity for Hyde County, before change of county boundaries put Pantego in Beaufort County. He was Postmaster at Pantego, later at Washington in 1853, and in 1855, upon urgent solicitation of friends was a candidate for the Federal Congress, but was defeated. He was one of the best informed and most influential men of his county. Of his 17 children only 4 survived him, among whom was a son, Josephus Latham, who became a prominent minister of the Disciples in North Carolina.

Dr. John T. Walsh said of him:[4]

> He was a pure, unselfish man! In proof of this, it is well-known that by his large benevolence and confiding disposition, he lost a large part of his estate. It was the pleasure of his life to do good to others and often too without hoping for anything in return. As a preacher he was not elo-

quent but logical. He sought to carry the heart by informing, enlightening, and convincing the judgment, rather than by direct appeals to the feelings and passions. His manner was humble and his voice soft and impressive.

John A. Leggett

1801-1868

John A. Leggett was a native of Beaufort County. He was a son of Jeremiah Leggett. Moses Tyson Moye said in a sketch of him:[5]

At the age of about twenty-five, he became obedient to the Faith, and attached himself to the congregation, worshiping at Old Ford, Beaufort County, then under the pastorate of his father and belonging to the Kehukee Association.

On the 2nd Lord's day in June, 1829, he was united in marriage to Elizabeth Swain, of Martin County.

In June, 1833, the Church at Old Ford granted to him license "to exercise his gift in preaching," and on the 2nd Lord's day in June, 1835, he was regularly ordained a Minister of the Gospel by Elders Jeremiah and Daniel Leggett.

After the death of his father, which occurred shortly afterwards, he was called to preach to this congregation and "understanding the way of the Lord more perfectly," through his influence, this Church severed her connection with the Kehukee Association and attached herself to the Conference of the Disciples of Christ of North Carolina.

For a period of more than thirty years, he preached regularly and acceptably to the congregations, worshiping at Old Ford and Tranters Creek.

In the year A.D., 1843, Elder Leggett studied the Thompsonian System of Medicine; and in a few years, he commanded a large practice and became eminently a successful practitioner. A large percentage of his practice was given gratuitously and unmurmuringly to the poor.

Few men in his sphere have been more useful, labored more faithfully, or been more charitable to the poor, than Dr. Leggett. Those who knew him best, loved him most; and the best commentary on his life is, that his neighbors loved him as a father, and looked up to him as their Spiritual guide.

A. F. Leighton

1854-1925

A. F. Leighton was for many years a minister and teacher among North Carolina Disciples of Christ. He married Miss Draughan, of old Bethany Church in Edgecombe County, who survived him. He graduated from Johnson's Bible College in

1899, and the same year was ordained to the ministry. He attended Atlantic Christian College in 1904-'05, and the University of North Carolina, ten summers, and taught in North Carolina high schools for 18 years. Some of his ministries were: the Mill Creek group, 1899-1903; Tuckahoe group, 1904-'05; and Farmville, 1906. He also taught and preached at Macclesfield, where he was held in high esteem. He was buried at Bethany Church in Edgecombe County.

James Rodgers Lewis

1792-1862

The following was taken from a sketch of the life of James Rodgers Lewis by John J. Harper:[6]

Elder James Rodgers Lewis, son of Kedar and Mary Lewis, was born at the dwelling place of his parents, on Contentnea Creek, in Greene County, North Carolina, September 16th, 1792. In early life, though his literary education was neglected, good impressions, which are seldom lost, were early made on his youthful mind, and pious examples set before him by his kind mother, from whom he learned that to the Supreme Ruler of heaven and earth he was accountable for every word, thought and deed, and being of a serious and thinking disposition, he desired immediately to prepare for the welfare of his soul. He united with the Methodists while a youth. He remained here, however, only a short time, when he left and joined the Free Will Baptists, where he continued until 1841, at which time, being persuaded with many others, from a prayerful search of the Scriptures, that the Bible and the Bible alone, was the only unerring guide to fallible mortals, he renounced all human creeds and "confessions of faith," and joined with the Disciples of Christ, where he lived a devoted Christian until the day of his death.

Brother Lewis was immersed into Christ by Elder William McKnab. He was ordained a Minister of the Gospel in 1832, and lived so the remainder of his life. Owing to his want of self-confidence, feeling his incompetency, knowing well the indispensable necessity of advancing the whole truth, and that alone, and feeling the awful responsibility of those, who attempt to point out the way of life to dying mortals, he did not often presume, publicly to proclaim the Gospel. But around the fireside he was eager to exchange ideas, to receive information, and to dispense comfort and knowledge, as far as was in his power, to all around him. Christ, His work, His sufferings, death, burial, resurrection, ascension, glorification, and the plan of salvation constituted a theme, upon which it was his delight to dwell. He was anxious to see the cause of his Master flourish and surmount all opposition, and consequently was ever ready and willing to contribute to its support.

In 1814, he was married to Mrs. Artesia King, in Sampson County, where he settled and reared three children, all of whom are now living.

His wife died in 1853, and he was left to endure the affliction of old age, alone.

The wearied, hungry Minister of the Gospel ever found a welcome reception, and a pressing invitation to tarry at the house, and share the kind hospitality of Elder Lewis.

Asa J. Manning

1869-1927

Asa J. Manning was a native of Martin County. He was a leading educator and minister among Eastern North Carolina Disciples of Christ. For five years he was President of Carolina Christian College, at Ayden. He held long ministries at the churches of Maple Grove, Macedonia, and Williamston. The following is from the Raleigh, North Carolina, *News and Observer:*

Asa J. Manning died at Williamston early Sunday morning, July 10, 1927, following an attack of apoplexy which lasted only a few hours.

He was in his 58th year. Born near Jamesville, December 9, 1869, he received the advantages of the small country schools of his day and had the advantages of a year in a village school. He attended the Vine Hill Male Academy at Scotland Neck and spent a year in the Shenandoah Normal College in Reliance, Virginia.

He began teaching in Martin County in early life and taught in Martin, Beaufort and Pitt Counties for about 15 years, later serving as superintendent of schools of Martin County for nine years until ill health prevented his active service about four years ago. He was ordained to the ministry 20 years ago, since which time he held the pastorate of several churches, one for the term of 14 years, another 16 years and a third for 12 years.

Although he worked six days in the week in the schools, he seldom failed to fill the pulpit every Sunday not for the pay but for the love of service. In much of his service he contributed more than he received.

He married Miss Blanche Hodges, of Beaufort County, January, 1900. She survives him with five sons, James C. of Eureka; Robert, Henry S., A. J., Jr., and Charles, all of Williamston, and two daughters, Ruth and Grace, also two brothers, W. C. Manning, editor of the *Williamston Enterprise,* and J. E. Manning of Jamesville. The funeral was held Monday afternoon at the Christian Church, by Rev. Richard Bagby, of Washington, assisted by all the ministers of Williamston. The tributes paid the deceased by Elder Sylvester Hassell of the Primitive Baptist Church and Revs. T. W. Lee of the Methodist Church, C. H. Dickey of the Baptist Church, and C. O. Pardo of the Episcopal Church, also R. L. Shirley, formerly of Wil-

liamston but now of Selma Baptist Church showed the high esteem in which he was held by his associates. The attendance was said to be the largest ever seen at a funeral in the town. The rich and the poor from everywhere gathered to pay their last respects. It is said of him that he has buried and married more people than any man in the county. He never complained at hardships and disappointments but always brightened the path, no matter how dark, by the lamp of faith.

David H. Miller

1810-1885

David H. Miller was born in New Bern and died in Goldsboro. John J. Harper said in a sketch of him:[7]

His religious career commenced about the date of 1838, when, if we mistake not, he connected himself with the Free Will Baptists, among whom, three years later, in 1841, he commenced preaching. He remained with the Baptists a few years, laboring for a living at some secular calling, and preaching as opportunity offered, until becoming dissatisfied with the doctrine of the Baptists, he severed his connection with them and united with the Disciples of Christ, a name by which he was not ashamed to be known, to the day of his death.

Bro. Miller was not an educated man, and I do not know that he possessed extraordinary natural endowments, but was a plain, unpretentious man, of strong faith, and great fervency of spirit, and in preaching, always seemed to feel what he said. The writer when a small boy often saw him in the family circle, and in the pulpit. A favorite text of his, was this: "And they came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind."—Luke 8:35. He was a poor man, in earthly estate, with a family dependent on his labor for support; hence, he had very little time to devote to books and the preparation of subjects. He was a devoted Christian, and a patient and submissive sufferer, and resigned to the will of his Master.

Alfred Moye

1793-1863

Alfred Moye was a pioneer layman of North Carolina Disciples, in the old Oak Grove Church in Greene County.

He lived at Lang's Crossroads, six miles east of Farmville. He was of the fourth generation of the Moyes of Pitt County and Eastern Carolina. He was the son of Joel Moye and Sarah Darden Moye. He married Orpah Tyson, daughter of Moses Tyson of his native county, in 1818. He served in the large

affairs of his community; in 1831, as trustee of Contentnea Academy; in 1850 as the first President of the Raleigh and Greenville Plank Road; in 1858, chairman of county superintendents and examiner of teachers; for many years chairman of the old county court, a justice of the peace, public administrator, and public surveyor.

George Joyner said in a sketch of him:[8]

His early youth—indeed his whole life—was marked by "diligence, industry and a proper improvement of time." He early evidenced an unusual thirst for knowledge and seized with great avidity every opportunity to obtain it. The acquisitions of his mind were comparatively easy and he soon became known in his native county as a man of more than ordinary talents; and, as a mark of confidence and esteem, he was chosen a representative to the lower house of the General Assembly in the year 1828, and again in 1829. In the year 1831 he was elected a member of the Senate which high position he continued to occupy with honor to himself and the entire satisfaction of his friends, until the year 1844 when, he voluntarily declined a re-election and retired to the repose of private life. He was very fond of agricultural pursuits, and in the calm quiet of domestic life sought those enjoyments which are among the purest the world affords.

He was for years chairman of the special court of his native county, and the character which he sustained for wisdom, stability and judgment was appreciated by the whole community, who, in almost all matters of importance obtained the aid of his counsel. He possessed a quick and penetrating mind, and at the same time he was distinguished for a sound and accurate judgment. A scrupulous justice marked his dealings with all men, and he exhibited great fidelity in all his engagements.

Standing upon his own merits, he passed through a succession of offices and responsibilities which he sustained with much honor to himself, and the duties of which he discharged not only with satisfaction to his fellow citizens, but the highest benefit to his State and county.

In his private life he was easy and graceful in his manners; in his conversation affable, and entertaining. He was a man of great integrity and of pure and patriotic feelings. He delighted when necessary to sacrifice his private interest for the public good.

He was remarkably distinguished for a degree of good humor and vivacity; and in generosity of character was an ornament to human nature. Few possessed a more absolute control over the passions of the heart, and few evinced, in a greater degree, the virtues which adorn the human mind. In all the relations of life, whether as a husband, a friend, a patriot, or the master of the slave, he appeared conscious of his obligations and found his pleasure in discharging them.

As a Christian he was for many years a member of the Church of Christ, worshiping at Oak Grove, and he was not ashamed of the gospel of Christ. The ridicule of the licentious, the taunt of the scoffer, nor the example of vice in power, could tempt him to disguise the profession nor to decline

from the practice of its virtues. He was, however, liberal in his religious principles. Sensible as became a philosopher of the rights of private judgment, and of the differences of opinion that must necessarily arise from the variety of human intellects, he was candid as became a Christian to those who differed from him, where he observed their practices marked with virtue and piety.

Elbert A. Moye

1842-1914

Elbert A. Moye was a native of Pitt County, and a son of Alfred Moye. He was a farmer and manufacturer. He served through the War Between the States, as Lieutenant in Company G, Eighth Regiment. He represented his county in both houses of Legislature, in the House of Representatives, 1877; in the Senate, 1879. He was Clerk of Superior Court from 1885 to 1898. He was an active layman in the Greenville Church of Christ. He presided at five State Conventions of the Disciples as follows: 1890, and 1903 to 1906 inclusive, and as Vice-President in several others. He was devoted to the Church of Christ. He served faithfully.

Notes

[1]"Churches of Christ," by John T. Brown, page 269. [2]Minutes, 1889, page 15. [3]Incident related to the author by C. W. Howard. [4]Minutes, 1864. [5]Ibid., 1869. [6]Ibid., 1864. [7]Ibid., 1887. [8]Ibid., 1865.

Chapter XXXVI

MEMOIRS OF PAST LEADERS (CONTINUED)

Moses Tyson Moye

1827-1900

Moses Tyson Moye was born and reared in Pitt County and died in Wilson. He was the son of Alfred and Orpah Tyson Moye, and the brother of Elbert A. Moye.

On January 6, 1863, at Wilson, North Carolina, he was united in marriage by George Joyner to Penelope E. Whitehead, daughter of Howell Grey Whitehead and Elizabeth Clark Whitehead, of Pitt County. They had six children, James Wilton, Alfred, Nellie, Allie Whitehead, Susie Whitehead, and Frances Clark.

Early in life Moses Tyson Moye evinced a thirst for knowledge and his father gave him every opportunity of obtaining a thorough education. He was prepared for college in the schools of Pitt County, going from these to Wake Forest College, North Carolina, and Bethany College, Virginia. He was graduated from Bethany College, July 4, 1858. The subjects most interesting to him were Biblical Literature and Ancient Languages. He continued his study of these throughout life. He was ordained to the ministry on October 9, 1870, at Oak Grove Church, in Greene County.

He filled many responsible positions and held state offices in the church throughout his ministry. He was one of the charter members of the Christian Church in Wilson and was its pastor for a number of years. He was an ardent worker. He served the following churches: Bethany in Edgecombe County; Corinth and Antioch (Farmville), Pitt County; Plymouth, Washington County; Bowling Green, Virginia; First Christian Church, Wilson, North Carolina.

He was a gallant soldier and saw service in the Civil War, going as First Lieutenant under command of Lieutenant Colonel G. W. Johnson. He assisted in the defense of Fort Hatteras. He was Captain of Company G of the Confederate Cavalry. After the war he was chaplain of the Jesse S. Barnes Company

of Confederate Veterans, Wilson, which office he held until his death.

Moses Tyson Moye was a scholar and a Christian, a southern gentleman of the old school—with all the virtues and qualifications to make him a man much beloved, highly respected, and of great usefulness to his generation.

The following was taken from a sketch of his life by John J. Harper, written in 1900:[1]

Bro. Moye was intellectual and cultured above the ordinary, and his sermons and articles for the public prints gave ample evidence of this. He seemed to be fond of writing for the press, and was at one time editor of the *Watch Tower*. In secular matters, he was a druggist by profession, and did a great deal of work of this kind, either as proprietor or as salesman, and was considered well equipped for that business.

He had served with the writer for two years as a member of the Official Board of the Convention, in the capacity of Recording Secretary, and occupied that position at the time of his death.

He was independent in judgment and thought for himself, was sometimes original in his conclusions, and had the courage of his convictions. He was not sufficiently patronizing and conciliatory to be popular with every one, but however much others might differ from him in their views, no one seemed to question his sincerity. He had a high sense of honor, strong faith in God, deep spirituality, great fervency of feeling, and was gifted in prayer. He thoroughly understood the plea made by the Disciples and was thoroughly committed to it, and had little patience with compromises. He readily accorded to others sincerity and the right to think for themselves, and often worshiped with them, and was always respectful. I could not say just as the apothegm gives it that he was "generous to a fault," but that he was just, then generous, according to his estimate of each circumstance.

It is not necessary to invade the privacy of his home life for additional evidence of his worth, further than to say that as husband, father and friend he was thoughtful, loving, tender and true. He leaves a son, four daughters, and many other near relatives and friends who will miss him and sincerely mourn his death.

I visited him one week prior to his death, and found him suffering in body, but bright in faith and hope, and anxious to depart and be with Christ. And when I rose to leave, he requested me to return when notified and conduct his funeral service. And one week later I was summoned by telegram, and went and complied with his last request.

Bro. Moye has passed from our midst full of years, with the period of life beautifully rounded up, and has been gathered like a shock of corn fully ripe that cometh in its season. His aspirations were for the good of the cause of Christ, his ambition was honorable, his success was excellent, his record was free from the least tarnish, and his good name will be enduring. I knew him well, I loved him much, I cherish his memory, and

with unaffected sorrow I would place this little leaflet amid the garlands upon his grave.

Dr. John T. Walsh said of him in 1885:[2] "He is an excellent preacher, a good scholar, and a logical reasoner, but like Bro. George Joyner, is rather retiring, and does not seek places of eminence or distinction, but is content, if need be, to be 'a door-keeper in the house of God.' He is one of the purest and most unselfish preachers among the Disciples in North Carolina. It has been a matter of regret that Bro. Moye has not been more active in the gospel ministry than he has, but this is apt to be the case with men of superior worth."

Benjamin Parrott

1798-1858

Benjamin Parrott was a native of Lenoir County. He was born on Lousan Swamp and died at his home near Wheat Swamp. He married Miss Harriet Kennedy, September 23, 1825. They had nine children. Dr. John T. Walsh said in a sketch of him:[3]

Brother Parrott was baptised in 1830, by Elder Levi Braxton, and commenced preaching the gospel in 1832. He had the care of several churches up to the time of his death, by which he was much beloved. He spent a great deal of time in going about preaching the gospel to his fellow men, and trying to do the will of his Heavenly Father. He was often called on to visit the sick, and to pray for them and comfort them. He was often called upon to preach funerals, and frequently traveled many miles from home for this purpose.

During the earlier part of his ministry he was compelled to labor on his farm, and often worked during the week, and then rode many miles to preach on Lord's day.

But few have spent more time, or seemed more anxious to do good to their fellow men than Elder Parrott.

He was a kind husband and father, and an indulgent master.

Elder Parrott was a plain, practical preacher. He made no attempts at eloquence or profound reasoning. His appeals were always made to the heart, rather than to the head. His benevolent and kind heart would not permit him to inflict pain on anyone, hence he was not a good *disciplinarian*. He sought to win the erring back to the path of duty, rather by *mercy* than *justice*. The last Conference he attended was at Wheat Swamp M. H. in October, 1858. He was then laboring under a deeply seated cold, which continued to grow worse until his symptoms manifested a fully developed case of pneumonia.

Elder Parrott was emphatically a good man. He had but few enemies in the world. The people respected him, and his brethren loved him. He lived in the hearts of the brethren at Wheat Swamp, and his death to them was deeply regretted. But he is gone! Gone to his heavenly rest! His earthly toils are over, and his spirit is at home with his Heavenly Father.

John Powell

1791-1850

The following was taken from a sketch by John B. Gaylord:[4]

Elder John Powell was born in Lenoir County. He was the son of John and Celia Powell. They were poor as to this world's goods and consequently raised their children without many worldly advantages. But they taught them to deal kindly and live honestly with all men. They were members of the original Baptist Church at Lousan Swamp M. H., Lenoir County. They died pious Christians, and well beloved by all that knew them.

John Powell, their son, joined the original Baptist Church at Lousan Swamp M. H., Lenoir County, in 1812, and was baptised by Elder James Roach. He lived a pious member of that church many years. Afterwards, when in 1818 he moved into the neighborhood of Little Swift Creek, Craven County, he was one of those that first constituted Little Swift Creek Church, under the pastoral care of Elder Isaac Pipkin, about the year 1820. He was ordained as a preacher by Elder Isaac Pipkin in the year 1832. He had the care of that church nearly 18 years; and though he was no great pulpit orator, his piety, his upright walk, and godly conversation induced his brethren to live godly in Christ Jesus. In 1841 Elder Powell embraced the principles of the Reformation. He took the Bible alone as his Rule of Faith and Practice. From the Bible, he offered the practice of primitive Christianity to his brethren—many of whom adopted it. He proclaimed the original Gospel to the world; and many believed with their hearts and confessed with their mouths, the Lord Jesus.

He died in the full assurance of a blessed immortality. During the whole of his ministerial life, he sustained an unblemished character; and was beloved and esteemed by all that knew him. He was twice married. He left a widow (but no children) and many relations and friends to mourn their loss.

John Bunyan Respess

1833-1909

John Bunyan Respess was born near Plymouth and died at Pantego. He began preaching when nineteen years of age. He was trained under Jno. M. Gurganus. He married Miss Elizabeth Hyman Stubbs, December 16, 1853. His first wife having

died he married Miss Cornelia Alice Latham, January 16, 1893. He was twice a candidate for Federal Congress but defeated. He served Beaufort County as Representative, also as Senator in the North Carolina Legislature. He was Postmaster at Washington, North Carolina, 1898-1903, where he was also Collector of Customs for six years. He was a Presidential elector for Grant, Hayes, Garfield, Harrison and McKinley. He was remarkable for his platform ability in a long political career. He preached for Disciples of Christ more than a half century.

Dennis W. Davis said in a memoir of him in 1909:[5]

He has been closely connected with our work in this state from its very beginning, and was considered by many as one of our strongest preachers, especially on first principles. His mother died soon after he was born, and his father, Ransom Respess, soon married again and moved to another state, leaving J. B. and his brother George, who was two years older, with their grandfather, Rhuel Windley.

The grandfather being a staunch Calvinist, took but little interest in education, hence this boy's muscle received more thorough training than his mind. Had his early life been surrounded with the educational advantages of the present day, he would have easily ranked among the greatest men of our time. As a public speaker he had few equals. Unfortunately for the Church, owing to the circumstances which surrounded him, the better part of his life was devoted to politics and other secular matters. Notwithstanding his limited education, he was well-informed on the current topics of the day, both secular and religious. There is no doubt as far as his religious enlargement is concerned, but that his last days were by far his best days. He kept up closely with the religious movements and growth both in the state and out of it. We have no sort of doubt but "His delight was in the law of the Lord." His was an active life. He was twice elected to the state senate where he served with ability. His last public trust was postmaster at Washington, North Carolina, which office he resigned after a few years, on account of failing health. He united with the Christian Church in July, 1850, under one of our pioneers, John M. Gurganus. He preached his first sermon the following December. His ministry covered a period of more than fifty years, and the judgment alone will tell of the souls he led to Christ, the sad hearts he comforted, and the good he did in various ways.

Henry Smith

1789-1857

The following was taken from a memoir by Josephus Latham:[6]

Elder Henry Smith, was born at his father's residence on Pungo Creek, Beaufort County. His parents were Joseph Smith (a Baptist Minister) and Mary Smith, who were poor, so far as this world's goods are concerned; but rich in faith towards their Savior. This being so, early impressions of

piety were made on their son's mind and he obeyed the gospel when quite young; and having a heart full of love for his fellow beings, he commenced preaching as soon as the year 1814; and though he had never had an opportunity of being well educated, yet he learned to read and write tolerably well, but his zeal for the cause he had espoused combined with splendid talents for singing, caused fine congregations to attend his ministry; and after his father's death, having taken charge of the churches formerly under his care, prosperity dawned upon them and many were converted to the cause he had embraced; and although he had a rising family (having married Susan Ives, of Craven County, North Carolina), entirely dependent upon him for support yet he often left the endearments of home made delightful by one of the best of wives, to proclaim the glad tidings of salvation to his fellow man; but unfortunately in that day, the people too generally considered that souls were sufficient for the preacher's hire; so he struggled on in poverty for many years until his family numbered a wife and seven children, three sons and four daughters, but they all, except two sons, died before he did.

His first wife, who was the mother of all his children, died in 1837, after which he married a Miss Wilkinson, in Hyde County, North Carolina, but she lived only a short time, when he broke up housekeeping and devoted his life and energies to the proclamation of the ancient gospel. He took his stand upon the Bible and the Bible alone, as the only creed necessary for the follower of Christ. Consequently, he met with bitter opposition from those who chose still to cling to human creeds, customs and doctrines, and the commandments of men; but he battled manfully for the "faith once delivered to the saints," and but for him our churches in Craven and Carteret would perhaps have "gone by the board"; but his untiring zeal, noble independence, and great knowledge of the Bible, caused many to embrace the true gospel in his field of labor, for he was one of our most, if not the most, successful preacher, as shown in winning so many to the Savior. And we all remember with pleasure the deep affection breathed toward him in every section, which he visited. Among his numerous friends and brethren, Brother Stephen W. Woolard and lady, were numbered, whom he called to see on the 6th or 7th of December, 1857, and was welcomed by them with joy. After supper, he spoke of death in a very calm manner, saying he was "ready to go at any time"; but alas! how little did that dear family think that the messenger already hovered over to bear another trophy to the spirit land. He retired to bed, and in the still hours of night, when no earthly being anticipated it, and none were there to see him die, and no loved one to wipe the cold, damp sweat from his brow, the messenger, death, came. The aged soldier of the cross pulled the covering up around his neck, and perhaps without even a struggle he yielded up his spirit into the arms of death! On the next day the sun arose as beautifully perhaps as ever, and shed her brilliant rays upon the earth, bidding man to rise from his couch: but with it the aged man rose not. The family went to wake him, and to their astonishment they found only the body of old father Smith!

Robert Whorton, of Whortonsville, who remembered Smith stated that in his latter years Smith had a perfectly bald head and was toothless.[7] Smith procured a black wig and false teeth. Mrs. C. A. D. Grainger recalled that once when Henry Smith stopped at the home of her father, Winsor Dixon, a very amusing incident occurred.[8] The colored servant girl went to the visiting preacher's room to carry some fresh water. Smith had discarded his black wig and false teeth and put them in a rather suggestive position on the dresser while he rested on the couch. The negro girl seeing the wig and the teeth but not observing the preacher came to a hasty conclusion and fled. She exclaimed to the household that the preacher's head had come off and was laying on the dresser.

Mrs. Grainger also related that it was the custom of "Uncle" Smith to carry a soft brush, without a handle, in his pocket. With this he would brush gently the children's hair, after he had called them to him, and put his hand on their heads to bless them.

Robert William Stancill

1854-1924

Robert William Stancill was a native of the Gum Swamp community, in Pitt County. He was the first located minister of the Church of Christ at Winston-Salem, North Carolina. The following is a memoir given by B. H. Melton:[9]

In the home-going of Brother Robert W. Stancill, the cause of the Disciples of Christ on the Atlantic Seaboard has lost a faithful friend and a worthy advocate. Brother Stancill was a "Good man, full of faith and the Holy Spirit." His private life was his most effective sermon. His fine sense of honor, his quiet devotion to the finest ideals of life made his ministry a blessing to thousands.

As a preacher he had a consuming passion to "know Christ and the power of His resurrection." Jesus was real to him and he was never quite so happy as when preaching His "unsearchable riches." He loved God's Book and God's Church and God's people with an undying affection. The neediest field for service made the greatest call upon his heart and he endured many hardships as a good soldier of Jesus Christ. He was born in the "Old North State" more than seventy years ago, graduated from the College of the Bible under the teaching of the immortal trio, Grubbs, Graham, and McGravey. He devoted over forty years to the gospel ministry.

While quite a young man, he met and married Miss Sallie Dixon of Hookerton, North Carolina, a woman of rare culture and character and the

daughter of the sainted Dr. Dixon and "Mother Dixon" as we young ministers loved to call her. Mrs. Stancill is often called a model preacher's wife. In the closing days of brother Stancill's life it was beautiful to see the devoted wife, the three sons, and two lovely daughters minister to the father. His going was like a golden sunset. On August the 30th we laid him to rest in Columbia Cemetery, near Washington, until the "dawning of the morning." Our prayer should be: "Heavenly Father prepare us for the last great change, when the body shall have done its work on earth and the Spirit enters on its eternal adventure, when God shall crown His faithful ones and the faces of those we love shall smile us into heaven."

Edward Kerman Statzer

1839-1875

Dr. Henry D. Harper gave the following memoir:[10]

The outlines, at least, of every life that has been spent in toil and sacrifice for the good of others, deserve a place in our memory, and to be transmitted to future generations for their encouragement.

Brother E. K. Statzer was born in Abingdon, Virginia, September 15th, 1839, but was brought up in Russell County eighteen miles from the place of his birth.

His parents, who were zealous Methodists had him sprinkled in infancy, and while young, he manifested a desire to be useful in the work of the Lord; and having imbibed the doctrine of Methodism, at an early age he became a member of that denomination, where he soon manifested that spirit of perseverance, and self-denial which seemed to be present in every act of his after life.

In 1861, when the first war notes were sounded throughout the Old Dominion, he volunteered his services in defense of the home of his mother, but on account of physical disability, he was put on light duty in the City of Richmond, as clerk in the Quartermaster's Department.

In 1862, becoming dissatisfied with the tenets of Methodism he united with the Missionary Baptists and was immersed by the Rev. Dr. Burrows, then of Richmond.

On the 20th of January, 1864, he was united in marriage to Miss Esther Braddy, of Fayetteville, North Carolina, Rev. Leander Keer officiating.

His wife had been a Methodist about five years, but soon joined the Baptists with her husband, believing that all religious parties were doing good.

At the close of the war, in 1865, they returned to his father's home in Russell County, Virginia, where his wife first met a congregation of Disciples, and on their first interview with Brother J. C. Campbell, who was preaching for the church at that place, her mind was forcibly impressed with the simplicity of the Gospel as preached by the Disciples, and in her own language, she had at last "found one Christian who took the Bible in its native simplicity as it was." Reading, investigation and discussion ensued, and Bro. Statzer, also, soon saw new beauty in the Word of God.

Their friends and relatives sought to divert their attention from the new, and supposed dangerous, doctrine; but in this they were not successful. Having made up their minds, coolly and deliberately, husband and wife together, resolved to acknowledge nothing as an authoritative document in matters of religion, but the Bible alone, and to follow its teaching in all things.

Accordingly, in September, 1866, they united with the Church of Christ at some point in Washington County, Virginia, under the ministry of Samuel Millard, but took membership at Oak Grove, Russell County, where he was soon appointed to fill the office of Elder.

In September, 1869, he removed to Taylorsville, Tennessee; and on the 14th of May, 1870, was ordained to the work of the ministry, by J. C. Campbell, Thomas J. Crosswhite, and John W. Mink.

In January, 1871, he started on a teaching and preaching tour in Tennessee and North Carolina, which lasted some months, after which he returned to his home in Virginia.

In March, 1872, he removed to Battleboro, North Carolina, where he remained, however, only until June, when he removed to Fayetteville, North Carolina, where he devoted the remainder of his life to the ministry among the poor. This was a very uninviting field, and it required excessive and tedious labor to make an impression; and having at the same time to labor for means to sustain his family, it was all the more burdensome. Like other men, he did not have the foresight of a prophet, and like other men, made some mistakes.

His ministry was full of hardships and many disappointments, but his unyielding spirit would not allow him the recreation necessary to health, hence his speedy decline in health, and premature death.

He had succeeded in organizing a congregation of about 72 members in Fayetteville, but when he became unable to "feed the Flock," many of them went astray.

The writer visited him during his last illness, and though he suffered long with that dread disease, consumption, yet, his fortitude, meekness and submission, plainly bespoke what manner of man he was, and told that all was well! On the 30th day of March, 1875, in the 36th year of his age, in the arms of Jesus he calmly closed his eyes in that sleep which is sweet only to the Christian.

Lemuel David Sumerlin

1845-1877

The following was taken from a memoir by John J. Harper:[11]

If the success or failure, in high and holy attainments, of each succeeding generation, is largely attributable to the conduct of the generation which preceded it, then the ennobling deeds of the wise and good should be carefully embalmed, and faithfully transmitted for the benefit of those who are to come after them.

The subject of this brief notice was born in Duplin County, North Carolina. His parents, Jesse and Margaret Sumerlin, some years afterwards, moved to Wayne County, and settled on a farm, where they now reside. They soon became faithful followers of the Lord themselves, and encouraged their children to do so. They were in humble circumstances, and often found their energies severely taxed, and their resources heavily drawn upon to meet the current necessities of their large family. Under these circumstances, brother "Lem," as he was familiarly called, found it necessary to rely mostly upon the proceeds of his own industry while in pursuit of knowledge. In order the better to accomplish this, after remaining and laboring with his father on the farm, until he attained his majority, he attended school and engaged in teaching alternately; and by rigid economy, and incessant application he obtained a good English education, with a fair knowledge of the Latin.

When about twenty-two years of age, under the efficient ministry of brother Josephus Latham, he became concerned about the future welfare of his soul, and being convinced that the Gospel, as preached by the Disciples, was the Gospel of the Son of God, he yielded to its demands, and was baptized into Christ by brother Latham.

He was very observant of men and things, and immediately on becoming a Christian, he noticed the great divergence from the divine line, of many sa-called Christians, and, also, the world's great need of the Gospel in its original purity, divested of all human appendages. This enkindled in his heart a desire to raise a warning voice against sin, and to point the world to that Savior whom he had accepted, and in whom he had found peace through obedience.

The congregation at Mill Creek of which he was a member, being satisfied of his moral worth and Christian faithfulness, and, also, of his knowledge of the plan of salvation, and promise of usefulness to the cause of Christ, ordered that he should be ordained to the work of the ministry, which was done in October, 1869, the writer and the elders of the church officiating. His first sermon had been preached in August, of that year, which was the beginning of a brief but useful ministry.

His discourses were generally short, well arranged, and argumentative, rather than hortatory. He copied in a book kept for the purpose, an outline, or skeleton of each of his discourses, together with the date and place where they were preached, the number baptized, and many other items of interest worth preserving.

He had a clear, vigorous and well-balanced intellect, and had his physical endowments been equal with his mental, he could have become a tower of strength in the gospel field. But, having a weak, nervous system, his incessant mental application, while engaged in teaching and preaching, made rapid inroads upon his health, and finally prevented the realization of his fondest dreams.

He was married March 18th, 1875, to Miss Emma Etta Bryan, of Sampson County, who, with one child, a little daughter, survive him to mourn the loss of an affectionate husband and tender father.

On the third Lord's day in April, 1875, he preached at his regular appointment, at Eureka, in Wayne County, and then rode home several miles, facing a cold, piercing wind, from which he contracted a deep cold, which settled on his lungs, and rapidly developed into consumption, from which he suffered a little over two years, when death came to his relief. The attack was very severe and unyielding, so much so that he said to the writer, on one occasion, that he never had entertained any real hope of recovery.

He was a strong believer in the divine origin of the contents of the Bible, and hence his abundant resource of consolation in the immediate prospect of death. On a fly-leaf of his Bible, written in his own hand, we found these words:

"Read with care,
Study with prayer—
'Twill thy heart console,
And save thy soul."

A few days before his death, in conversation on the subject, he said to the writer, "I am not afraid to go; I have tried to do my duty. I can willingly leave everything but my wife and babe." Here the thought of his young wife and infant daughter, both of whom he tenderly loved, moved him to tears; but, suppressing his feelings, he added, "the Lord will take care of them," and seemed to feel resigned.

He died calmly and peacefully, at his father's house, in Wayne County. His mind was unclouded, and his faith and hope strong and brilliant to the last moment.

Notes

[1]Minutes, 1900. [2]"Life and Times of John T. Walsh," pages 102, 103. [3]Minutes, 1860. [4]Ibid., 1851. [5]Carolina Evangel, March 11, 1909. [6]Minutes, 1859. [7]In personal interview with the author. [8]Ibid. [9]North Carolina Christian, Oct., 1924, page 14. [10]Minutes, 1877. [11]Ibid., 1878.

Chapter XXXVII

MEMOIRS OF PAST LEADERS (CONTINUED)

Peter Stephen Swain

1862-1906

Peter Stephen Swain was a native of Washington County, the son of C. W. and Ann Eliza Swain. He was ordained to the ministry at the Kinston Convention, 1894. The following was taken from a memoir by J. R. Tingle:[1]

He was reared by Christian parents, and in early life gave himself to the Lord and was baptized by Brother J. W. Gurganus. He was married to Mrs. Lora Windley Harrison, June 15, 1882, in Norfolk, Virginia, by G. P. Rutledge. He was an affectionate husband, a kind and loving father and a good neighbor. He leaves a wife and five children and a wide circle of friends to mourn their loss.

He was an earnest and faithful Christian from the time he obeyed the gospel until his death. Soon after his connection with the church, he became a leader in Sunday School and prayer meeting work. He was at one time Sunday School evangelist and did acceptable work and awakened an interest in this line that has never been lost. The Sunday Schools were revived, and their work has steadily grown. As he advanced in the work of the Lord he desired to enter the ministry. To prepare himself for his chosen work he entered Bethany College, West Virginia, September, 1891, and continued for one year. Not feeling financially able to finish the course at Bethany he entered Carolina Institute September, 1892, and Carolina Christian College in September, 1893, and completed the courses of study required by the institution. While in Carolina Christian College he completed the Bible course taught by the writer. This course was a copy of the Bible College course of Lexington, Kentucky. He began the ministry in 1894 and continued a faithful advocate of the gospel until his health failed about two years before his death. For nearly two years he suffered from a complication of diseases that medical aid could not reach. The writer visited him many times during his illness and he was hopeful until the end. His funeral services were conducted by Brother D. W. Davis in the presence of many sorrowing friends. Like many other preachers in North Carolina, he connected farming and other secular duties with his ministry in order to receive a support for himself and family. For ten years he was active in the ministry and notwithstanding his secular engagements, he was successful in the ministry and accomplished much good for the cause of his Master. He loved to work and labored fruitfully under

many disappointments to build up the Cause in his native State. His life was consistent with his ministry and his good example added much force to his preaching. He still lives in the hearts and memories of those who knew him, and his influence will long live in the lives of others. He was at one time supervisor of public schools of Washington County and served the people acceptably for two years. Owing to political changes, he was not re-elected, but his work was well done and to the general satisfaction of the people.

He was a recognized leader of prohibition in his county, having canvassed the county. He was an independent candidate for representative on a temperance platform and received a very respectable vote, but not enough to elect as the temperance vote was divided.

He was a strong advocate of all missionary work and in full sympathy and hearty co-operation with every line of church work. The writer was connected with him in most of his ministerial life and he was faithful and true to every trust committed to his care. He has left a record of good works, and will long live in the lives of others.

Samuel W. Sumrell

1854-1921

Samuel W. Sumrell was a native of Lenoir County. The following was taken from a memoir of him given by J. R. Tingle:[2]

He was married to Miss Eunice Haddock June, 1878. He united with the Union Baptists at the age of fourteen, but in a few years he united with the Christian Church at Bethel where he remained a faithful and active member until his death. He was an Elder in his home congregation for many years and held communion services in connection with the Bible School and conducted regular prayer meeting services every Sunday night. In this way he rendered faithful and valuable service to his home church for many years and laid the foundation for more efficient work in the future.

Later in life he decided to enlarge his usefulness and enter the active ministry. He realized the need of a better education and entered school laboring under many disadvantages to better prepare himself for his chosen work. He was ordained and set apart to the ministry by J. J. Harper, J. L. Burns and the writer, at the Convention held in Hookerton, October, 1890. He at once began serving weak and destitute churches, supplementing his small salary by farming and other manual labor. While I was located at Grifton in 1893, he took from me part of the Bible Course given at the College of the Bible, Lexington, Kentucky, also preparation and delivery of sermons. This short course was a great help to him in his careful study of the Bible and preparation of his sermons. He was strictly a Bible preacher. While he was not an eloquent speaker, he always had a Bible message and the people heard him gladly. He was a preacher of unquestioned Christian character, honesty and morality. He practiced what he

preached and lived as he taught others to live. Like Enoch of old, he walked with God. His consecrated life gave force and power to his simple gospel sermons that made him a power for God. His ministerial life was largely spent among the weak and destitute churches, building up old ones and organizing new ones in new fields almost without money and without price. As I think of this noble man of God, I am reminded of what Paul said to the Church at Philippi, "For me it is better to depart and be with Christ, but for you it is better that I should remain." For Bro. Sumrell it was better that he should depart and be with Christ, but for the weak churches that he so faithfully served, it was better that he remain that he might continue to feed them with the bread of life. He was a firm believer in the Bible and no one ever questioned his soundness of faith in the Divine authenticity of the Scriptures.

He left a wife, four children, two sons and two daughters, one brother and one sister, and a host of friends to mourn the loss of one so near and dear by the ties of life. He was a loving husband, kind father, and a good neighbor. He has gone to reap his reward for a long life spent in the faithful service of his Master, but he still lives in the hearts and memories of his many friends left behind, and his good works still follow him. The funeral services were conducted by B. P. Smith, assisted by C. W. Howard and W. J. Shelburne, and the writer. His last remains were laid to rest in the old family cemetery to await the resurrection of the just at the last day. A large congregation assembled to pay their tribute of respect to one so faithful and true.

Joseph Wickliff Trotman

1835-1892

Joseph Wickliff Trotman was a native of Gates County, a son of Quentin H. Trotman. At an early age he united with the Missionary Baptist Church. When forty-five years of age he affiliated with the Disciples, being convinced by the preaching of Henry C. Bowen, and others.

The following was taken from a memoir of him by Dennis W. Davis:[3]

Bro. Trotman was first married to Miss Margaret Madry, in 1855, to whom seven children were born. He was married a second time, January 11, 1876, to Mrs. Mary Goodwin; one child was the result of this marriage.

Bro. Trotman received his education at Wake Forest College and being a man of fine intellect, he soon became a very successful teacher.

He was set apart to the gospel ministry at Farmville, Pitt County, in 1883, and for some time afterwards divided his time between teaching and preaching. The year previous to his ordination, he contracted consumption, which caused him to be comparatively inactive in the gospel ministry. How-

ever, he was a preacher of no mean ability, and did much to establish primitive Christianity in his own county, Perquimans.

It was my pleasure to know Bro. Trotman for a number of years, and a part of the time very intimately. We were set apart to the ministry of the Word at the same time, and I preached for his home congregation during 1892. I visited his home monthly, and can say without exaggerating, that he was one of the most liberal, exemplary Christian men I ever knew. His soul was filled with a desire to see the Master's kingdom cover the whole earth, and he labored to that end. We have known him time and again to walk six miles in the country, although in feeble health, to attend the services of the church and commemorate the death of his Lord and Master.

He was a firm believer in the Christ, as the Son of God and Savior of the world, and hence his word was not to be compromised.

He did his last preaching in Martin County during '91, at which time he lived in the town of Jamesville, and presided over the Jamesville High School. He was forced, on account of failing health, to give up his work in Martin and return to his home in Hertford, Perquimans County, where he spent the remainder of his earthly life.

Dr. John Tomline Walsh

1816-1886

Dr. John Tomline Walsh was the father of the co-operative work of North Carolina Disciples of Christ. He was born in Hanover County, Virginia. He joined the Methodist Church in 1830, and was assistant Circuit rider of David Wood on the Lunenburg group in the Virginia Conference. He soon united with the Baptists, in Caroline County, Virginia, and was ordained by them to the ministry. From independent study of the Word, and from reading the *Christian Baptist* and hearing A. Campbell preach in the Old Sycamore Church, in Richmond, he united shortly with Disciples and ministered in Eastern Virginia. In 1845 he located in business in Richmond. He went to Philadelphia in 1848 to study medicine. There he received the M.D. degree from the Eclectic Medical College of Pennsylvania, and served them as Professor of Anatomy and Physiology. In 1850 he returned to Richmond to practice medicine. Through the insistence of John Patrick Dunn he came to North Carolina March 15, 1852, and preached his first sermon at Fellow's Chapel, near Grifton. The remaining thirty-four years of his life were spent in North Carolina, except one year, when he lived in Baltimore. He held the most important positions in the gift

of his North Carolina brethren. He was President at six State Conventions. He was a State Evangelist. He was a pastor of the Kinston Church. He edited fourteen periodicals in North Carolina, from *The Christian Friend* of 1853, to *The Living Age* of 1885. He wrote books, sermonic, doctrinal, biographical, and controversial, of which at least six attracted considerable attention. He also wrote many tracts.

It fell to the lot of Dr. Walsh to lead North Carolina Disciples into an effective co-operative service, and to mould sentiment for it with his powerful pen and his confident spirit. In 1857 he headed a committee which drafted a Constitution duly adopted for an annual State meeting of the Disciples to be composed of representatives of the churches. Of course this co-operative plan met with objections here and there, but Dr. Walsh and his able contemporaries stood by it with all their resources, and it is the platform in ideals and spirit upon which the Disciples' co-operative work in this State has been projected for more than two generations.

Dr. Walsh led in a general meeting of Disciples at Kinston April 28, 1877, in the formation of the North Carolina Christian Missionary Society. This was a mere aggregation of individuals with a missionary spirit, and its funds were derived from gifts of life directors, life members, and annual members. It was co-ordinate with the State Convention, but was not constitutionally identified with it, as is the North Carolina Christian Missionary Convention, which later originated and is incorporated as such. Dr. Walsh fought with outstanding ability for the life and service of this Society. He was the first Corresponding Secretary, and Dr. Frank W. Dixon the first President. Speaking of the work of this Society he said: "Our people need to be aroused on this subject of missions, and that speedily, otherwise the cause we profess to love will languish and the pall of darkness and death settle down upon all our churches. God will not bless us unless we as a people become more liberal in the support of the Gospel. All our preachers should consider it a part of their special duty to plead the cause of missionary work."

Alexander Campbell said:[4] "Our Brother Walsh wields a strong pen, guided by good sense, Christian knowledge and discretion; and * * * can do good service to the cause of Bible Christianity."

Moses Tyson Moye said in a memoir of him in 1887:[5]

His labors in North Carolina, as evangelist, pastor, writer, publisher and debater, extending through a period of about thirty-three years, were almost incessant, and often laborious. In the transitory state of the Disciples from sectism to a more exalted conception of Scriptural teaching and practice, Dr. Walsh became a factor of much strength and power, and contributed largely towards the demolition of hoary errors of Biblical knowledge and interpretation, then so universally prevalent among the public expounders of the religion of the Lord Jesus the Christ. As a defender of the faith held by the Disciples, no man in the State has so successfully met and overcome the charge of "heresy" and "unevangelical teaching," by which the Brotherhood have been so bitterly and persistently charged, as he. Whenever, wherever, and by whomsoever assailed, he was ever ready to stand at the breach, and wield a trenchant blade, in the defense of truth and justice, before which many plumed knights of sectarianism have gone down to the dust, in confusion and dismay. This work, for which he was peculiarly fitted by nature and education, entitles him to the grateful consideration and appreciation of his brethren—a large debt for which a just meed of praise has never been accorded him, even by those whose battles he so successfully fought and won. His co-laborers are gathering the fruit of his ardent toil, probably unmindful of the planter and waterer, who helped to prepare for the harvest.

Evidently the power and trend of his mind were controversial, and when pressed in the spirit, in seasons of revival, and under the inspiration of truth attacked, he became eloquent and impressive, and displayed conspicuously a high order of talent and logical acumen. However, as a writer and publisher, he will be best known to posterity. * * * A year or more before death released him from his labors of love, bronchitis prostrated him, for a time, and greatly impaired his voice, and a partial attack of paralysis so affected his mind that, "the old man eloquent," lost the prestige of his mental vigor, from which he only partially recovered. His last days were passed amid great trouble and anxiety, and bodily suffering, for which there seemed to be no alleviation. Ripe in years and honors, with the glow of Christian hope lighting his pathway to the grave, he fell asleep in Jesus, and was buried by the side of his last wife, in the Cemetery at Kinston, North Carolina, to await the resurrection of the just, and then to enter into the full fruition of hope and peace, in Christ Jesus, forevermore.

Willis Robert Williams

1826-1910

Willis Robert Williams was a native of Pitt County. He attended more than fifty of the Disciples' State Conventions. He was the son of Robert Williams and the grandson of John Williams, who was a Pitt County patriot in the American Revolu-

tion.[6] The great-grandfather, Robert Williams was from Wales. This Robert Williams first located in Pennsylvania, and came to Falkland community in Pitt County in 1727.

W. R. Williams was left an orphan. An uncle reared him and gave him a good college training. He early became prominent in public service, serving as a member of the County Board of Education and examiner of teachers. He was a Justice of the Peace for twenty years. He was master of the local Grange, also for a period, of the State Grange, and often attended the National Grange meetings as a delegate. He was a member of the State Board of Agriculture for a considerable period. He served in the House and Senate at Raleigh in various terms from 1866 to 1890. He introduced a Confederate Pension Bill in the House at Raleigh in 1866, the first in the Southern States.

He married Miss Harriet P. Leary, daughter of Colonel Thomas H. Leary, of Edenton. He was a founder of North Carolina State College at Raleigh. He originated the six per cent interest law, but another secured its passage through the Legislature. He was a Disciple layman for more than sixty years.

Virgil Angelo Wilson

1834-1905

Virgil Angelo Wilson, pioneer preacher of the Disciples of Christ in the North Carolina Piedmont, was a native of Pfafftown, North Carolina. His father, Dr. Wilson, located at Dowelltown, one mile from Yadkinville, North Carolina, while Virgil was a youth. He married Miss Martha Hauser, December 27, 1856.

Virgil Wilson had just begun the practice of law at Yadkinville when he heard the pioneer Christian preachers, Dexter A. Snow and Dr. William H. Hughart. Later he went to Snowville, Virginia, where Dr. Chester Bullard baptized him. He then prepared for the ministry at Bethany College. He preached at Pfafftown during the War Between the States to a company of soldiers encamped there. Soon after the war, J. A. Transou became the first member of the Pfafftown Christian Church. In the Sixties and Seventies Wilson preached much in Eastern North Carolina. He led a revival at Wilson in 1866, in which W. N. Hackney, father of the well-known Hackney Broth-

ers, was converted. He worked likewise at Kinston in 1870 with Dr. Joseph Henry Foy. Wilson led Andrew J. Loftin into the Kinston Church. Loftin was the leading lawyer of Lenoir County, and the pivotal man in the Kinston Church of Christ at a critical period.

Several among the strong characters of Eastern North Carolina Disciples of Christ of today owe their church connection to the powerful preaching of Virgil Wilson.

Virgil Wilson was a man of pronounced eccentricities, yet his sermons were profoundly impressive, and long remembered for their eloquence.

He had a peculiar method in his evangelistic preaching. He would not stand in the pulpit but would walk up and down in the aisles with an open Bible in his hand. He would impress individuals in the audience by holding the open Book so they could read a certain passage while he quoted the same passage to them from memory.

Robert Hart Rountree related an incident which occurred at Rountrees Church in the Seventies while Wilson was preaching there.[7] He said that the congregation was so spellbound by Wilson's eloquence that they sat quite silent for a period after he had closed. Rountree became restless and asked another preacher who was present, who was considered an indifferent speaker to speak to the crowd. Rountree said: "I knew it was late and that the crowd ought to go home, and if this man started to talk I was sure they would start home." They did. The spell was broken.

It is related that Wilson was moved to devote his life to the ministry by the following circumstances.[8] He was a young lawyer at Yadkinville. He was given a case involving a tragedy. A mother was accused of murder of her own child. She was poor and had employed no counsel. The judge appointed Wilson as her attorney. Wilson said long afterward that he believed when he took her case that she was guilty, and that after he had talked with her in the jail preparing her defense he virtually knew she was guilty. But he put all of his strength into the defense. He made a speech to the jury which brought tears to their eyes. He won their verdict. He decided then and there that his calling was the ministry.

Henry Winfield

1845-1897

Henry Winfield was a native of Pantego, Beaufort County. About 1872 he married Mrs. Mary Voliva, daughter of William Gradeless of Pantego. She was "a faithful helpmeet."

The following was taken from a memoir given by W. O. Winfield:[9]

In September, 1873, at his home church in Pantego, he confessed his faith in Jesus and obeyed from the heart the "form of doctrine whereunto he was delivered; and being made free from sin," he became, indeed a servant of Jesus, and entered immediately upon an active christian life.

On the first day of February, 1874, he was ordained to the ministry of the Church of Christ by brethren Augustus Latham and John R. Winfield. He preached his first sermon in Pantego, and on a cold Sunday morning in April baptized his first convert in Tarkill Creek near Pantego.

He soon received a call to take the Pastoral care of the churches of Beaver Dam and Old Ford. At the end of two years of faithful service with the above churches, he resigned and moved to Robersonville. He served the Robersonville and neighboring churches for ten years when he resigned to take charge of the Pamlico group. Under his wise counsel and untiring efforts, the above churches were very much strengthened, and walking in the fear of the Lord and comfort of the Holy Spirit were greatly multiplied.

His educational facilities were limited; but he improved them to the best advantage, and, by dint of energy, obtained a fair education and a good store of general information. He was a great reader, a deep thinker and possessed a remarkably good memory. He was firm, independent, and not afraid at any time to speak out his convictions of right. He was blessed with a strong, logical, inquiring mind, commanding form and a good speaker. His sermons were compact, logical and severely scriptural.

He was elected President of the North Carolina Christian Missionary Convention in 1892, which position he filled with entire satisfaction to his brethren.

His services were also sought in the political field. In 1896, while filling his appointment, he was nominated by acclamation by the Democratic County Convention of Pamlico county to represent them in the State legislature. He modestly declined the honor choosing the higher position of preaching the gospel to populists, republicans, and democrats.

He was nearing the completion of his seventh year with the Pamlico group, when the summons came to cease laboring in the church militant and come up higher to enjoy the realization of the "exceeding great and precious promises" of Him whom he so beautifully served. He was returning from New Bern to his home in Bayboro when the end came. He stopped with Bro. Barzilia Holton, a very warm friend, was taken suddenly ill, and in two hours was "absent from the body and present with the Lord."

James Latham Winfield

1852-1897

James Latham Winfield was a prominent minister and editor among North Carolina Disciples of Christ. He was a founder of Carolina Christian College, Ayden, North Carolina. He was born in Beaufort County, and died at Washington, North Carolina. He early united with the Union Baptists and began to preach when seventeen years of age. He united with Disciples of Christ, 1871. He was a student in the College of the Bible, Lexington, Kentucky, from April, 1873, to June, 1874. He married Miss Sarah A. Ellis, February 22, 1876. From 1879 to 1885, he was editor of the *Watch Tower,* and again from March, 1889, to September, 1897. He was chairman of Beaufort County Board of Education at the time of his death. His persistent and powerful agitation in the interest of higher education among the Disciples of North Carolina, was his outstanding contribution to their history.

J. R. Tingle said in a memoir of him:[10]

Bro. Winfield was a strong friend to every educational enterprise. He labored earnestly and faithfully for several years to establish somewhere in North Carolina an institution of learning to be owned and controlled by our brotherhood. He finally succeeded in establishing the Carolina Christian College at Ayden, North Carolina. The accomplishment of this effort was one of his greatest desires, and the existence of this institution is due to the increasing efforts of the deceased. In his death, the Carolina Christian College sustains the loss of its most earnest and ardent advocate. He occupied an important position in the educational movements of his county and at the time of his death, was chairman of the county Board of Education.

In 1896 he was unanimously nominated for the Legislature in Beaufort County, but his devotion to the ministry and his editorial duties caused him to refuse this honor esteeming the reproaches of the cause of Christ greater riches than political honors.

Bro. Winfield was a successful preacher, ever ready to contend for the faith and hope of the gospel. He was logical in his conclusions and relied implicitly for results upon the Word of God. He was social, mingling freely with all classes, being able at all times to make himself pleasant in all circles . He was able to suit his conversations and customs to all classes so that his company and counsel was gladly received by all. This natural gift drew to him a wide circle of friends, and no preacher in our ranks carried a larger following. He was always foremost in arranging

and executing every line of missionary work. His wise suggestions and skilful management will be greatly missed in our State work, but he has only gone to a higher field of labor and his works still follow him in the lives of those he has led to Christ and the wise plans he has laid.

John Robert Winfield

1820-1899

John Robert Winfield was a native of Pantego. The following was taken from a sketch of his life published in the Minutes of the State Convention of 1899.

Bro. Winfield's educational advantages were only such as the public schools of that day afforded, which were very inferior. At the age of eighteen he made profession of his faith in Christ, at old Concord church, now Pantego, and was baptized by Elder T. J. Latham. Having seen the light himself, he was not content to remain idle while so many were living in darkness, hence he soon began to exercise his talents in public.

Bro. Winfield entered the ministry at a time when it was very unpopular to be known simply as a disciple of Christ. The church and the times required men who were familiar with the scriptures, hence the word of God was his daily companion. It was truly the weapon of his warfare. He knew nothing else as he knew the Bible. He preached his first sermon in Concord church at about 21 years of age, and almost the remainder of his life was spent in the gospel ministry.

Bro. Winfield was very modest and retiring in his manners, hence he was slow to adopt new methods in church work. However, it is said to his credit, that he was heartily in sympathy with every advance movement of the church, and worked wherever he was called or sent. In all probability he did more preaching for less remuneration than any man amongst us.

Bro. Winfield was first married to Nancy Saterthaite, about the year 1850. Two children resulted from this union, both of whom are dead.

He was married a second time in 1856. The Lord blessed this union with four children, one of whom is now living.

A third marriage occurred in 1877, to Miss Porter, of Pantego, which resulted in the birth of seven children, five of whom are now living. As stated above, the principal part of Bro. Winfield's life was given to the ministry, and that too, with little remuneration, hence, when old age and affliction came on, he found himself with a large family, no home, and but little income. We blush to record these facts concerning a life spent almost exclusively in the gospel ministry as was J. R. Winfield's. Had it not been for the kindness and love of Pantego church, and a few others for whom he had preached in former years, specially St.'s Delight, his latter days would have been unpleasantly spent. During the last few years of Bro. Winfield's life he was very feeble and did but little preaching. A short while before the end came he had a stroke of paralysis which silenced his voice forever on earth.

Thomas W. Whitley

1825-1912

Thomas W. Whitley was a native of Beaufort County. L. T. Rightsell gave the following memoir of him in 1912.[11]

"He was married three times, first to Miss Lula Ann Squires about 1845, next to Miss Caroline Burgess and last to Miss Mollie Satchwell. Brother Whitley was baptized about 1857 by Amos J. Battle, and served many years in the Christian ministry. Owing to his advanced age and feebleness, he had not engaged in active work in many years. He is survived by a number of children and grandchildren."

Notes

[1]Minutes, 1907. [2]Ibid., 1922. [3]Ibid., 1892. [4]Millennial Harbinger, 1855, page 175. [5]Minutes, 1887. [6]"Sketches of Pitt County," by Henry T. King, page 255. [7]In personal interview with the author. [8]Story current among some elderly Disciples in Forsythe County, which was related to the author. [9]Minutes, 1897. [10]Ibid. [11]Ibid., 1912, page 7.

APPENDIX A

CIRCULAR LETTER, READ AND ADOPTED IN THE ANNUAL MEETING OF BETHEL CONFERENCE OF NORTH CAROLINA, AT PINEY GROVE CHURCH, SAMPSON COUNTY, NOVEMBER 11-13, 1841

Dear Brethren:

The professors of Christianity may be divided into two classes or parties. The one party contends that the Christian Religion came pure from the Holy Apostles and Evangelists—and that it is contained in the New Testament. The other party, though professing a belief in the divinity of the scriptures, contend, nevertheless, that they are not a sufficient rule of Faith and Discipline—and that Formulas of Discipline, composed by uninspired men, are indispensably necessary, as bonds of Christian union. Among the former party I think the brethren, commonly called Free Will Baptists, may generally be classed. Indeed the 7th article of their creed, as published, says: "We believe the whole Scriptures are true, and that they are the only rules of Faith, and Practice."

The object of this address is to enforce this article by showing its accordance with the practice of the primitive Christians; and that all Christians can unite on the Scriptures and on no other bond of union.

That it is according to the practice of primitive Christians. See Acts. 2c 42v. "And they continued steadfastly in the Apostles' doctrine" etc. And the Apostle Paul, addressing the Galatian Church, cautions them thus: "But though we, or an angel from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you, than that you have received, let him be accursed." Gal., first ch. 8 and 9 verses. Tertullian, in his apology for the Christians, written about the end of the second century, says: "We are a body within one bond of religion, discipline and hopes. We meet in our assemblies for prayer. We are compelled to have recourse to the divine oracles for caution and

recollection in all occasions. We nourish our faith by the word of God,'' etc. See Justin Martyr's Apology. In short it is admitted on all hands, so far as I am informed, that the churches were independent of each other, and had no other authoritative creed or discipline than the Scriptures, until the Emperor Constantine convened the first Ecumenical, or general council, which was held at Nice, A.D. 325. Since that time creeds and confessions of faith, drawn up by uninspired men have mostly influenced the professed Christian world. And what have been the consequences? The Roman Catholic Church alone boasts of having slain fifty millions of those whom she calls heretics—to say nothing of the unchristian contentions, murders, and wars of the other sects and denominations of Christendom.—Omitting also to notice particularly the many absurd and contradictory dogmas which have been, and are, even now, countenanced by those who profess to be Christians.

All Christians can unite on the Scriptures as the rule of faith and practice, and on them alone.

In the 17th chapter of John's Gospel we are informed that our Savior prayed: ''That they (the Apostles) might all be one, As we (the Father and Son) are one.'' And again, ''neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.'' Hence it appears—that the uniting of believers on the word of the apostles and Evangelists, as the basis of their union, must precede the faith and of consequence, the conversion of the world. And assuredly, nothing is better calculated to blind the understanding and harden the heart of the unbeliever, than the present divided state of Christian professors.

Again, we have seen, that for nearly three centuries Christian professors ''remained steadfastly in the Apostles' doctrine''; that they were ''a body united in one bond of religion, discipline and hope:'' ''having recourse to the divine oracles for caution and recollection on all occasions,'' etc. And yet we know that during that period Christianity flourished in spite of all the opposition and persecution of Jews and heathen. Why would it not flourish again if its professors were again to return to the Apostles' doctrine, as their rule of faith and discipline, laying

aside all uninspired creeds, etc. and appealing in all cases to the Scriptures, and to them alone?

Let us select one or two examples to illustrate our views. Baptism is one great source of the unholy contentions which pervade Christendom. Some professors contend that baptism means either sprinkling, pouring, or immersion. Others contend that it means immersion only. Why cannot all unite on the practice of immersion, as all admit its correctness; and dispense with sprinkling and pouring, which some cannot conscientiously practice?

Another source of contention is Calvinistic predestination. What is to be done with him who supposes Calvinism to be true? If his walk is orderly and pious, let him not be excommunicated for opinion's sake. But if he endeavors to enforce his opinions as a bond of union or church membership, he then becomes a schismatic, and should be excluded. Two persons may be of the one Faith, practice the one Baptism, and adore the one Lord, etc., and yet differ in opinions on many subjects not clearly, if at all, revealed in the scriptures. Is it necessary that all should think precisely alike? Certainly not. It is probable no two persons in Christendom think exactly alike on all points respecting the Christian Religion; and of course no church could exist if this were required.

That all can unite on the Scriptures, we have endeavored to prove, so far as the limits of a circular will permit. That they cannot unite on any one sectarian creed, needs no other proof than the present divided state of Christian professors.

Let us then, my beloved brethren, adhere to the divine oracles, and endeavor to regulate our conduct both as members of the church of Christ, and as members of society, according to their instructions. Let us not only at home around our family altars, but also on every Lord's Day in our churches, continue steadfastly in the Apostles' Doctrine, etc. Above all things let us abound in Love, without which Christian profession is vain.

Yours in Gospel bonds,

THOMAS J. LATHAM.

APPENDIX B

HISTORICAL COMPENDIUM OF STATE CONVENTIONS, DISCIPLES OF CHRIST IN NORTH CAROLINA

Bethel Conference of North Carolina

Year—Church—County—Presiding Officer—
1841—Piney Grove, Sampson, Winsor Dixon.
1842—Welche's Creek, Martin, Thos. J. Latham.
1843—Wheat Swamp, Lenoir, Winsor Dixon.
1844—Hookerton, Greene, Thos. J. Latham.

Bethel Conference and Union Meeting of Disciples of Christ in North Carolina

1845—Piney Grove, Sampson, John L. Clifton.
1846—Post Oak, Craven, Winsor Dixon.
1847—Pleasant Hill, Jones, Thos. J. Latham.
1848—Mill Creek, Johnston, Thos. J. Latham.
1849—Kinston, Lenoir, Reuben Barrow.
1850—Rountree's Pitt, Thos. J. Latham.
1851—Oak Grove, Greene, Thos. J. Latham.
1852—Elm Grove, Pitt, Thos. J. Latham.
1853—Wheat Swamp, Lenoir, Thos. J. Latham.

Annual Meeting of Disciples of Christ in North Carolina

1854—Rose of Sharon, Lenoir, A. J. Battle.
1855—Kinston, Lenoir, A. J. Battle.
1856—Chinquapin Chapel, Jones, Jno. L. Clifton.
1857—Antioch, Pitt, Jno. P. Dunn.

Annual Conference of Disciples of Christ in North Carolina

1858—Wheat Swamp, Lenoir, Peter E. Hines.
1859—Elm Grove, Pitt, Peter E. Hines.
1860—Oak Grove, Greene, Peter E. Hines.
1861—Hookerton, Greene, Wm. Dixon.
1862—Pleasant Hill, Jones, Peter E. Hines.

1863—Wheat Swamp, Lenoir, Gideon Allen.
1864—Hookerton, Greene, Josephus Latham.
1865—Rountree's, Pitt, Jacob McCotter.
1866—Fellow's Chapel, Pitt, H. D. Cason.
1867—Corinth, Pitt, Gideon Allen.
1868—Wheat Swamp, Lenoir, Gideon Allen.
1869—Fellow's Chapel, Pitt, Gideon Allen.
1870—Oak Grove, Pitt, Gideon Allen.
1871—Antioch, Pitt, Gideon Allen.
1872—Kinston, Lenoir, Gideon Allen.

Annual Convention of Disciples of Christ in North Carolina

1873—Hookerton, Greene, Jno. T. Walsh.
1874—Oak Grove, Pitt, Jno. T. Walsh.
1875—Corinth, Pitt, Gideon Allen.
1876—Wheat Swamp, Lenoir, Jno. T. Walsh.
1877—Salem, Pitt, H. D. Harper.
1878—Robersonville, Martin, H. D. Harper.
1879—Kinston, Lenoir, H. D. Harper.
1880—Bethel, Lenoir, Jno. T. Walsh.
1881—Robersonville, Martin, Jno. T. Walsh.
1882—Timothy Chapel, Pitt, J. J. Harper.
1883—Antioch, Pitt, J. J. Harper.

North Carolina Christian Missionary Convention

1884—Wheat Swamp, Lenoir, Jno. T. Walsh.
1885—Rountree's, Pitt, Geo. Joyner.
1886—Salem, Pitt, J. J. Harper.
1887—Oak Grove, Pitt, J. J. Harper.
1888—Old Ford, Beaufort, J. J. Harper.
1889—LaGrange, Lenoir, C. W. Howard.
1890—Hookerton, Greene, E. A. Moye.
1891—New Bern, Craven, W. W. Farmer.
1892—Grifton, Pitt, W. W. Farmer.
1893—Washington, Beaufort, H. Winfield.
1894—Kinston, Lenoir, J. L. Winfield.
1895—Farmville, Pitt, J. J. Harper.
1896—Washington, Beaufort, J. J. Harper.

1897—Pantego, Beaufort, W. J. Crumpler.
1898—Salem, Pitt, W. J. Crumpler.
1899—Wilson, Wilson, J. J. Harper.
1900—Ayden, Pitt, J. J. Harper.
1901—Kinston, Lenoir, J. J. Harper.
1902—Wilson, Wilson, J. J. Harper.
1903—Greenville, Pitt, E. A. Moye.
1904—Washington, Beaufort, E. A. Moye.
1905—LaGrange, Lenoir, E. A. Moye.
1906—Dunn, Harnett, E. A. Moye.
1907—Belhaven, Beaufort, A. B. Cunningham.
1908—Kinston, Lenoir, J. W. Hines.
1909—Wilson, Wilson, J. W. Hines.
1910—Washington, Beaufort, J. W. Hines.
1911—Ayden, Pitt, J. W. Hines.
1912—Farmville, Pitt, J. W. Hines.
1913—Ashville, Buncombe, J. W. Hines.
1914—Greenville, Pitt, J. W. Hines.
1915—Pantego, Beaufort, J. W. Hines.
1916—Kinston, Lenoir, W. C. Manning.
1917—Wilson, Wilson, W. C. Manning.
1918—Greenville, Pitt, W. C. Manning.
1919—Robersonville, Martin, W. C. Manning.
1920—Goldsboro, Wayne, W. C. Manning.
1921—Greenville, Pitt, W. C. Manning.
1922—Belhaven, Beaufort, W. C. Manning.
1923—Raleigh, Wake, W. C. Manning.
1924—Dunn, Harnett, W. C. Manning.
1925—Wilson, Wilson, W. C. Manning.
1926—New Bern, Craven, W. C. Manning.
1927—Kinston, Lenoir, Richard Bagby.

APPENDIX C

STATE MISSIONARY SECRETARIES

The table below is a register of Corresponding Secretaries of the State Missionary Service of North Carolina Disciples of Christ for the last fifty years. It is to be noted twenty-two men have served. There is some overlapping of years as given for some secretarial terms. The Secretary who gave the annual report at the Annual Convention is in each instance named as the Secretary for that year.

North Carolina Christian Missionary Society

Period	Secretary
1877	John T. Walsh.
1878	John J. Harper.
1879-1882	C. W. Howard.
1883	John J. Harper.

North Carolina Christian Missionary Convention

1884-1885—	John J. Harper.
1886-1887	C. W. Howard.
1888	H. D. Harper.
1889	J. R. Tingle.
1890-1891	H. C. Bowen.
1892	W. J. Crumpler.
1893	I. L. Chestnutt.
1894	T. W. Phillips.
1895	P. S. Swain.
1896	T. W. Phillips.
1897	A. S. Kelly.
1898	F. F. Dawson.
1899-1902	B. H. Melton.
1903	J. D. Waters.
1904	L. T. Rightsell
1905-1906	J. B. Jones.
1907-1908	W. G. Walker.
1909-1910	C. Manly Morton.
1911-1912	H. C. Boblett.
1913	W. C. Manning.
1914	J. Fred Jones.
1915-1927	Chas. C. Ware.

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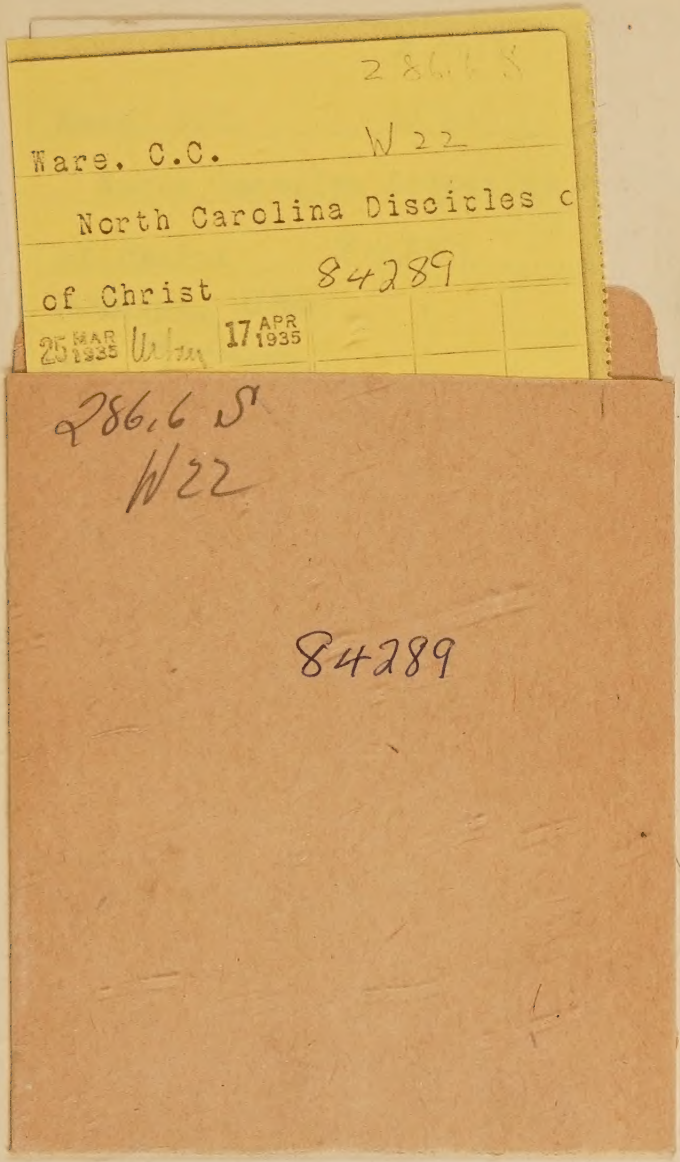
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